Rev W. S. Plumer

The Postage on this Pamphlet is three and a half Cen

IBR

RX 34 ZP no. 11

Rev Andrew B. Cross

REMARKABLE ESSAYS ON PROPHECY:

IN WHICH THE

FIRST REVOLUTION IN FRANCE

WAS DISTINCTLY CALCULATED FROM SCRIPTURE ONE HUNDRED YEARS BEFORE IT HAPPENED;

AND

THE LATE REVOLUTION

ONE HUNDRED AND FIFTY YEARS BEFORE ITS OCCURRENCE;

Foretelling the

EVENTS NOW TAKING PLACE IN EUROPE,

THE ENTIRE

OVERTHROW OF THE BOURBONS UNDER LOUIS BY NAME IN 1848,

The setting up of a Provisional Government,

AND

THE ABOLISHING OF TITLES;

TOGETHER WITH THE

REVOLUTION IN ITALY,

AND THE

OVERTHROW OF THE POPE'S TEMPORAL POWER

OVER THE TEN KINGDOMS.

These calculations are based upon Daniel ii, vii; Revelation xi, 2, 3; xii, 6; xiii, 1—5; xvi, xviii, &c., and were all published before 1750.

WITH AN

ADDRESS BY REV. ANDREW B. CROSS.

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

RX
34
ZP
BOX
1
NO.10

BALTIMORE:
PRINTED BY SHERWOOD & CO.
N. W. CORNER BALTIMORE AND GAY STREETS.
1848.

PROPHETIC CONJECTURES

REFERRING TO THE

FRENCH REVOLUTION,

AND OTHER

RECENT AND SHORTLY EXPECTED EVENTS,

Extracted from

Archb'p Brown,	1551	Dr. H. More,	1663
Rev. J. Knox,	1572	Rev. P. Jurieu,	1687
Dr. T. Goodwin,	1639	Rev. R. Fleming,	1701
Rev. Chr. Love,	1651	Rev. J. Willison,	1742
Archb'p Usher,	1655	Dr. Gill,	1748

AND A

Remarkable Anonymous Pamphlet, 1747.

WITH AN

INTRODUCTION AND REMARKS.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets.—Amos iii, 7.

Reprinted from the London Edition of 1793.

BALTIMORE:
PRINTED BY SHERWOOD & CO.
N. W. Corner Baltimore and Gay streets.
1848.

ADDRESS.

The late Revolutions in France, Italy, and other countries of Europe, the expulsion of the Jesuits by the people, Kings and Pope of their own Church, who have so long upheld them, are events full of interest, and have struck mankind with astonishment.

Politicians look on and admire the progress of Liberty and Republicanism, which is the result, and rejoice in the overthrow of the powers that have for so many ages oppressed mankind, and crushed every opening bud of freedom.

The Christian, seeing the hand of God in these events, as the traveller, when coming upon changes in the face of the country, looks at his map, examines the appearance of things, calculates the courses and distances, and on finding the agreement of things with his chart, settles down with increased confidence in the truth and accuracy of its statements. These events, being but the prophetic declarations which we have been used to look for, when taken place, give us still increased confidence in the Word of God.

If we were to say now, after they have taken place, that these revolutions are the fulfilment of prophecies which have been made thousands of years since, the infidel and ungodly might say that we were endeavoring to apply them to prove the truth of our Scriptures; or they might say, as was said by the enemies of the Christian religion, that the prophecies of Daniel and Isaiah were true, but they must have been written after the events took place.

The extracts following this address, and to which we refer the reader, are comments on, and expositions of prophecy; written by men who lived in the 16th and 17th centuries, in which writings they identify and apply Scripture written thousands of years before, to events that should, according to said Scripture prophecy, take place in the 18th century, and in the year 1848. These calculations and expositions are now being daily fulfilled before our eyes. "Let him that readeth understand."

The prophets Daniel and John had visions, in which not only the character of events, but the times in which they would take place, are related. Paul in his second Epistle to the Thessalonians, and second Epistle to Timothy, very minutely gives the character, but does not fix the number of years. By referring to Daniel, chap. ii, vii; Rev. xi, 2, 3; xii, 6; xiii, 1–6; xvi and xviii; 2d Thess., chap. ii; 1st Tim., chap. iv, we are distinctly

taught that a great and wicked apostacy from the Christian faith should take place; that it should have all the cruelty of the pagan persecutors; but that it should carry on its work with the deception of Satan, professing to be actuated by a spirit of righteousness; assuming power over the consciences, bodies, and souls of men; ruling kings and subjects—particularly controlling ten kingdoms that would give their power to her—and setting herself against the most high God, should usurp his authority, and with that assumption, should murder and butcher the saints of God, to such excess, that she would be drunken with blood. So loathing and corrupt would she be in morals, that while she would forbid marriage, her whoredoms would demand for her the appellation of the scarlet-colored whore, the mother of harlots and abominations of the earth; and that the time of this duration should be 1260 years.

The place of authority, the seat of this Beast, is plainly marked out. She sits in a city which is upon seven hills; exercising dominion over people, multitudes, nations, and tongues, and having specially devoted to her ten kings and kingdoms, who should continue on doing her bidding, until God shall put it into their hearts to hate the whore, and make her desolate, and naked, and eat her flesh and burn her with fire. (Rev. chap. xvii, throughout.)

The ingenuity of man cannot make these descriptions applicable to any other power than that which is known under the name of the Papacy, or Roman Latin Church, whose seat of authority is at Rome, whose head is the Pope, whose subjects, scattered through the earth in every kingdom, do yet show their adherence to the Beast, and identify themselves with all the predictions concerning it, by every where calling themselves Roman Catholics, and by oath binding themselves in true obedience to the Pope.

There has been but one mind in applying these things to the Papacy; yet there has been difference of opinion in regard to the time when, the place where, and the manner in which the fulfilment of the predictions of Daniel and John should take place.

The main difficulty in regard to time, has been first to determine with certainty when the 1260 years should commence, and then the length of these years.

While many have explained parts of these predictions with considerable accuracy, and have fixed the time within a few years of each other, it has fallen, we think, to the Rev. Robert Fleming, great-grandson of John Knox, the Scottish reformer, to give the most certain date to the commencement and close of the 1260 years. In the year 1701, he published a discourse on the Rise and Fall of Papacy, or the pouring out of the vials, in the 16th chapter of Revelations, which have

been so remarkably fulfilled, that they have almost if not entirely settled the dates of the prophetical calculations. For some time he was preacher to the Scotch church in Amsterdam, afterwards became pastor of the Scotch church in Lothbury, London, where he published his work.

He fixed upon the period from 1717 to 1794, for the pouring out and finishing of the fourth VIAL—Rev. xvi, v. 8—and uses the following remarkable language:

"Now, my conjectures shall relate to two things, to the remaining part of this vial, and to the other vials that follow this.

"And, as to the remaining part of this vial, I do suppose it will come to its highest pitch about A. D. 1717, and that it will run out about 1794, so that there is ground to hope, that about the beginning of another such century, things may again alter for the better; for I cannot but hope that some new mortification of the chief supporters of antichrist will then happen; and perhaps the *French monarchy* may begin to be considerably *humbled* about that time; that, whereas the present *French King* takes the *sun* for his emblem, and this for his motto: *Nec pluribus impar*, he may at length, or rather his successors, and the monarchy itself, (at least before the year 1794) be forced to acknowledge, that in respect to neighboring potentates, he is even *singulis impar*.

"But as to the expiration of this vial, I do fear it will not be until the year 1794. The reason of which conjecture is this, that I find the Pope got a new foundation of exaltation, when Justinian, upon his conquest of Italy, left it in a great measure to the Pope's management, being willing to eclipse his own authority to advance that of this haughty prelate. Now this being in the year 552; this, by the addition of 1,260 years, reaches down to the year 1811, which, according to prophetical account, is the year 1794.

"The fifth vial, v. 10, 11, which is to be *poured out on the seat of the beast*, on the dominions that more immediately belong to, and depend upon the Roman See; that I say, this judgment will probably begin about the year 1794, and expire about A. D. 1848; so that the duration of it upon this supposition, will be for the space of fifty-four years. For I do suppose, that seeing the Pope received the title of Supreme Bishop no sooner than A. D. 606, he cannot be supposed to have any vial poured upon his seat immediately, (so as to ruin his authority so signally as this judgment must be supposed to do) until THE YEAR EIGHTEEN HUNDRED AND FORTY-EIGHT, which is the date of the 1,260 years in prophetical account, when they are reckoned from A. D. 606. But yet we are not to imagine that this vial will *totally* destroy the Papacy, (though it will exceedingly weaken it) for we find this still being and alive, when the next vial is poured out."

With these, we refer the reader to the extracts from this discourse, which will be found in this pamphlet. It will also be seen that JOHN KNOX, 1572, DR. THOMAS GOODWIN, 1639, REV. PETER JURIEU, 1687, REV. ROBERT FLEMING, 1701, REV. JOHN WILLISON, 1742, and an anonymous publication

dated 1747, all apply it to FRANCE, and some of them distinctly say it will be a REVOLUTION *in that kingdom.* DR. GILL, in 1752, writing concerning the number 666, the name of the beast, (Rev. xiii, 18,) makes this striking remark:

"The numerical letters in *Ludovicus*, or *Lewis*, which is a common name of the French kings, make up the same number, and may denote the destruction of antichrist, *which will quickly follow the downfall of the kingdom of France under a king of that name.*"

It is not a little remarkable that he who was in his own opinion the last of the kings of France,* should bear that name which, computed according to the Roman numerals, contains the fatal number 666; and the present Pope, with the addition of false Priest, has the same.

PIVS NONVS SACERDOS FALSVS—666.

No two individuals are so prominent at this moment, or have done so much to bring about the state of affairs in Europe, as *Louis Philippe* and *Pius* the IX. The one, in pursuit of his plans, stirred up opposition that compelled him to flee from his throne. In one hour so great riches and power came to naught. —(Rev. xviii., 17)—The other, attempting to reinstate himself in the independence and supremacy which Rome and her Pontiffs claimed for themselves, from the monarchs of the earth, produced a *revolution* in Italy, which not only threw off the dominion of Austria, but has given the people of Italy to feel that they have a right to demand of the Pope, that he do their will, and not they his. He commenced a revolution, but it has given power to the people. They feel their importance and have demanded that the Jesuits, the strong right hand of the Papacy, be cut off, and banished from Italy. "*Suddenly cut off*, (as Archbishop Brown said in 1551) *even by the hands of those who have most succored them, and made use of them, so that at the end they shall become odious to all nations.*" Italy, Austria, France, and other Popish countries, have expelled the Jesuits, the fomenters of evil, the teachers of all lies and deception, who have so betrayed the interests of men. These kingdoms in which revolution is now rife are all Papal. Their degradation and oppression was the result of a government which under the pretence of religion had ruled soul and body, through the influence of priests and the confessional.

Liberty and Popery are words of opposite meaning. The rights of God and man are utterly inconsistent with the principles of the Papal religion. No country on the earth can be free and be Papal. No sooner do the people of the countries of Europe resolve for liberty than they banish their enemies, the Jesuits. When these Papal countries are bursting the bonds

*'Tis recorded of Louis Philippe, that he said, on embarking for England, "I AM THE LAST OF THE KINGS OF FRANCE—THE FRENCH MONARCHY ENDS WITH ME."

that Rome has welded upon them, it addresses the People of the United States in most forcible language. What has popery done for Europe? for Ireland? for Mexico? What will she do for us?

The *Abbe de Pratt*, a Frenchman, formerly a Catholic bishop, said in his work on Jesuitism:

"The PRIESTHOOD of the UNITED STATES, [meaning the Jesuits] like that of Ireland, is very devoted to the Pope. It is very vigorous, and IN TIME WILL GIVE EMBARRASSMENT TO THE UNITED STATES."

LAFAYETTE, in a letter to this country, a short time before his death, wrote:

"IF EVER THE LIBERTIES OF THIS COUNTRY [the United States] ARE DESTROYED, IT WILL BE BY ROMAN PRIESTS."

The Jesuits are the great force of Popery in what she has for years done for Europe, and Ireland, and they now in the United States are laboring with schools and colleges, convents and asylums, to gain the sympathy of the community—deceive and delude the people, that they may educate their children, and thus in time to come secure them as friends and disciples of their wicked apostacy.

The liberty and freedom now enjoyed by the people of the United States, and by England and Scotland, is that which was wrested from popery by our Protestant ancestors. They laid down their lives in securing that liberty. It was death in the most cruel manner that Satan could devise, for any man to deny the authority of Pope, Bishop or Priest. From the king on his throne to the poor man in his cabin, when they believed in God, and worshipped him instead of the Pope, they were assassinated on the throne, and hunted in the caves and fastnesses of the earth. What picture is more glaring in history than Papal persecutions? By whom has more blood been shed, than under the influence of Roman priests? 'Tis said "this was done in the dark ages." But high popish authority in this country says "those dark ages, so called, were the purest and best ages of the world"—in other words, the best period of the world was when Rome, with uncontrolled and unresisted power, at her pleasure murdered and butchered thousands, tens of thousands and hundreds of thousands of people, the saints of God, the best subjects and best citizens in the world. Rome in past ages put to death these men, and women, and children, and sucklings, and the priests and bishops of our day, with the same spirit, approve the deed, and declare it was one of the best ages of the world, and would joy to see it again.

Let the citizens of the United States read these facts, consider well these influences, and prepare to meet the great struggle which may be coming upon us. We have doubtless come to that period of the world when this great papal power is shorn of her influence and terror. The nations that had given their

power with one mind to the beast [Rev. xvii., 13] shall hate the whore and make her desolate and naked, and eat her flesh and burn her with fire. [16 v.] At this very time the nations of Europe are arrayed against her principles, and Austria and her allies against the Pope himself. While France, Austria, Spain, Bavaria, Venice, Milan, and the Papal dominions in Europe are in revolt and confusion, famine, pestilence and death, has devoured thousands and tens of thousands of those in Ireland, whose fathers so persecuted and tormented those who had not the mark of the beast, that death was considered the slightest punishment inflicted. And in Mexico, another Papal nation, war has been induced, which, whether just or unjust, is destined to break down the power of popery. "Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." "For her sins have reached unto heaven, and God hath remembered her iniquities." [Rev. xviii., 5—8.] The earth seems to be shaking at the voice of God and preparing to fulfil his purpose in regard to this idolatrous and bloody persecuting papal system, the woman arrayed in scarlet, that has been so long drunken with the blood of the saints and martyrs of Jesus. [Rev. xvii., 4—6.] "From beneath the altar the souls of those who have been slain for the word of God, and for the testimony which they held, have cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell in the earth. [vi., 9, 10] And when her destruction has suddenly come, and in one hour she is made desolate, the prophet exclaims, "Rejoice over her, thou heaven, and ye holy apostles, for God hath avenged you on her. [xviii., 28.]

These strong and striking predictions, that for ages have been the subject of study by the people of God, to the fulfilment of which they have looked forward with such earnest desires, have not lost their interest in our day. We are truly living in times of great results. If the 1260 years run out in this year—1848—in thirty years more, the 1290 will close—in 1877 or 8—then in forty-five more, or 75 years from the present time, shall bring on the 1335, of which Daniel uses that most remarkable language:

"Blessed is he that waiteth, and cometh to the thousand three hundred and thirty and five days, or years."—Dan. xii., 12.

The children are now born that shall behold that blessed day. Surely, instead of Prophecy being a subject wanting in instruction, comfort and profit, it is full of most important and precious information. As each event unfolds itself, we see with what certainty and accuracy God has revealed his mind and will to the children of men.

"No demonstration can be stronger" in regard to any event, than the fact "that God has spoken it." Therefore it must be. Let the Christian rest with unshaken confidence in the belief that all the things written will be fulfilled. The time is at hand.—Let every man watch; let him that readeth understand, for when we look not for him our Lord will appear. Blessed is he that watcheth and keepeth his garments.

We reprint these essays, and direct attention to these expositions at this time, because we believe they are daily fulfilling. If a voice from heaven said, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her," [Rev. xviii., 20,) when her destruction cometh; and if the blood of the slain cry how long? it is not becoming in us to be inattentive observers of their fulfilment.

Almost every arrival from Europe brings tidings confirming the expositions which have been here made concerning France, and the destruction of the Papal power. The Pope is no longer the Monarch that rules the nations. The present Pontiff dares not even use the language of GREGORY XVI., in his Encyclical letter of Aug. 15, 1832, declaring "LIBERTY OF CONSCIENCE *a mad, absurd, and pestilential error.*" "THE LIBERTY OF THE PRESS, *that never sufficiently to be execrated and detested thing.*" PIUS IX. has proved the truth of *Cardinal Wolsey's* prophecy—*Popery must destroy the press or the press will destroy Popery.* Which has given way? The Pope has uttered his terrible anathemas, but the Press has uttered back the voice of mankind. While man could be kept under the instructions of Priests and Nuns, Monks and Friars, and taught all they learned at the confessional, he was well fitted to be the abject and obedient slave of a corrupt priesthood. But the Press has led men to think. It has diffused knowledge—and the great swelling words of vanity, which the Pope has been wont to use, are regarded in their true light.

It sounds not a little singular to hear a successor of the *Gregories* and *Bonifaces*, say, on receiving intelligence that an envoy had been appointed to his court from the United States, "I will be happy to enter into a treaty with so great a nation, especially with one in which the Church has nothing to fear from the government, and the government nothing to fear from the Church." Truly a great change. *The Church of Rome for* 1260 *years* has with a rod of iron ruled the nations of Europe with but little intermission. The teeth of the dragon are drawn, and while she would still exercise the power, she cannot. Rome must now submit to the buffing and scorn which the nations that she has ruled will return her. The government may not have so much to fear from the Church in Europe, because they have known practically what Popery is. The United States,

the great reservoir for Jesuitism, has yet to undergo the trial, and whether the government does not suffer from Popery remains to be tried.

In whatever event, it becomes every citizen of the United States to have his eyes open to Jesuitism. We know what it has done in Europe. We know what it would like to do in this country. Let us be warned by what has taken place. Remember those words of that illustrious citizen of France—the companion of our *Washington*—the great, the patriotic Lafayette: "*If ever the liberties of this country are destroyed, it will be by Roman priests.*"

Baltimore, May 12, 1848. ANDREW B. CROSS.

PROPHETIC CONJECTURES:

WITH AN

INTRODUCTION AND REMARKS.

INTRODUCTION.

PROPHECY is one of the best evidences of Divine revelation, and it is a peculiar glory of our Bible that it contains a regular series of Prophecies from the earliest times to the consummation of all things. Even Enoch, the seventh from Adam, prophesied; and though we have little preserved of that date, from the flood we have a chain of Scripture predictions, which, running through all the subsequent ages, connects even with eternity. Noah foretold the manner in which the new world should be divided among his sons, and their different destinies. Abraham, Jacob, and Moses mark the outlines of Jewish history down to the times of Messiah, and later, with not a few circumstances relative to other nations. David greatly enlarged the treasures of inspiration; and the succeeding Prophets, each in clear and fuller language, described the events of future and distant ages—the various revolutions of Empires and States—and some of them even fixed the times in which their words should be accomplished. The New Testatment completes and illustrates the old. Our Lord and his Apostle Paul added many valuable particulars; the former as to the close of the Jewish economy, and the latter with respect to the corruptions since brought into the Christian church. But the REVELATION of *John*, or rather of *Jesus Christ* to him, contains the most full and important series of prophecies ever bestowed on mankind; extending from the close of the first century of Christianity, about which period it was written, to the end of time, and may be considered as an inspired comment on the predictions of Daniel, referring in a great measure to the same events.

Prophecy was not intended *merely* as a confirmation of the divine records in which it was contained, but also as a source of comfort and encouragement to the Lord's people in times of public distress and danger; hence we find the Prophets particularly studied by good men in such periods. It was during the *seventy* year's captivity that Daniel searched the sacred *books*, and found that they were near expiring. It is highly probable that the studies of Daniel's prophecies prepared the pious Jews for the coming of their Lord, after

having *waited for his salvation*, during a period of great darkness and depravity. And doubtless, many times when the Lord's people have been looking out for deliverance to the church, *as those that watch for the morning*, they have found much encouragement for their hopes, and often wonderful and seasonable fulfilments of the Divine promises. It will be found, on inquiry, that most of the authors from whom the following extracts are selected, wrote either during times of persecution, or in the immediate prospect of them.

It is true, our Lord reproves those that were inquisitive as to *the times which the Father hath* reserved *in his own power;* but it is no less observable that he sharply accused the Pharisees for that they did not *discern the signs of the times. Secret things indeed belong to the Lord our Lord, but those that are revealed unto us and our children.* To these REVEALED things (and such are the prophetic as well as other parts of Scripture) many great and good men have thought themselves justified in directing their humble and modest inquiries, not without hope that some of those oracles, which the inspired instruments who uttered them were not permitted to understand, might yet be unveiled to others, in or near whose times they were about to be accomplished; seeing that the Apostle Peter teaches us that *not unto themselves, but unto us did they minister the things which are reported* in the Scriptures.—(2 Pet. 1, 10, 12.) It should not be thought strange and unaccountable, then, if some suggestions of eminent and pious men should remarkably correspond with the subsequent events, and that even their *conjectures* should appear *prophetic*, especially as *the secret of the Lord is with them that fear him, and he teacheth them wonderful things out of his word.* Surely it is not incredible nor enthusiastic to suppose, that among the multitude of rays emitted from the Sun of Righteousness to a believer who walks in the light of his countenance, some may convey a peculiar insight to the sublime parts of Scripture. After reading the ensuing passages, few will deny the fact.

This tract may fall into the hands of some little acquainted with the prophecies, particularly with the book of Revelation, on which most of the conjectures are founded; it seems therefore necessary, in order to render them intelligible, to prefix an idea of the nature of the visions it contains, and a very brief analysis of these prophecies, especially such parts of them as are generally agreed to be already accomplished.

Observe that the visions which the beloved apostle relates in the order in which he saw them, were emblematic representations of the future state of the Church of Christ, and of her enemies, in the successive ages of the world. It is not altogether agreed whether the epistles to the seven churches, chap. 2 and 3, were properly prophetic or not; but if they were, it is supposed, 1st, that the Church of *Ephesus* represents the church in the apostolic age; 2d, that of *Smyrna*, the time of the ten early persecutions, and to the days of Constantine; 3d, of *Pergamos*, from that period during the rise of Popery; 4th, of *Thyatira*, the dark ages of the church preceding the reformation; 5th, *Sardis*, the reformed church; 6th, *Philadelphia*, Christ's spiritual reign; 7th and last, *Laodicea*, a state of remark-

able declension expected to follow the latter period, and immediately to precede the end of the world. So say Dr. Gill and others.

Bishop Newton says, chap. iv. and v. contain the preparatory vision, in which is introduced a volume sealed with seven seals, which the Son of God alone is found able to unclose. Chap. vi., vii., and viii., relate the opening of the SEALS and the unfolding of the book, wherein—

> "Each opening leaf, and every stroke,
> Fulfils some deep design."

The *first seal* opens a scene of triumph, and is referred to a series of remarkable victories obtained by the Romans, from the accession of Vespasian to the reign of Nerva inclusive; a period of not quite thirty years; which, however, includes the conquest and destruction of Jerusalem. This period was equally remarkable for the successes of the Gospel, and to those, some choose rather to refer this scene.

The *second seal* introduces the bloody wars and slaughters which followed for near a hundred years, during the reigns of Trajan and his successors, down to Septimus Severus, including the rebellion and destruction of the impostor Barchochab and his deluded followers.

The *third seal* describes the severe justice and economy which marked the reign of the last mentioned Emperor and his family, which continued almost forty years.

The *fourth seal* introduces a period of war, famine, pestilence, and the ravages of wild beasts, which lasted from the reign of Maximian to that of Dioclesian, about fifty years.

The *fifth seal* refers to what has been called the Age of Martyrs, the tenth and last heathen persecution under Dioclesian, which exceeded all the former, raging incessantly for ten years.

The *sixth seal* ushers in the grand revolution brought about by Constantine, in which Heathenism was finally overthrown and Christianity made the established religion of the Empire. This period is extended to the death of Theodosius, about seventy years, and brings us to near the close of the fourth century.

The *seventh* and last *seal* introduces *seven* angels with TRUMPETS, the sounding of which successively marks out *seven* other remarkable periods, which we have in chap. viii. and ix.

The *first trumpet* describes the invasion of Alaric and the Goths, under the image of a tremendous storm.

The *second trumpet* represents the ravages of Attila and his Huns, by the figure of a burning mountain cast into the sea.

The *third trumpet* introduces the heretical Genseric and his Vandals from Italy, as a star fallen from h[illegible] and imbittering the waters.

The *fourth trumpet* refers to [illegible]cer and Heruli, who totally destroyed the poor remains [illegible]om of the Ostrogoths. This is repre- Western Empire, even to the very name, and founded th[illegible]uage as extinguishing one-third of the celessented in prophe[illegible]nese events bring us to about the middle of the tial luminar[illegible] and proclamation, is now made from heaven to presixth cen[illegible]

pare us for the three following, which are distinguished by the name of *wo* trumpets, and introduce events still more terribly sublime.

The *fifth trumpet* introduces Mohammed, another fallen star, and his Arabian army, under the striking similitude of locusts.

The *sixth trumpet* lets loose the four sultanies of Turks and Ottomans, whose wars are described in tremendous language. These trumpets effected the ruin of the Eastern Empire.

The *seventh trumpet* brings in the Millennium. But previou sto this is introduced a scene of a little book, which is considered as a kind of appendix and illustration of the preceding prophecies, and some additions. This begins what is commonly called the SECOND PART of the book of Revelation, which properly commences with the last verse of chap. x.

Chapter xi. describes the character, death, and resurrection of God's faithful witnesses. Upon this chapter (particularly v. 13) great part of the following conjectures are founded; we shall only apprise the reader that he will find authors not agreed whether the death and resurrection of the witnesses is yet past or future. Those who maintain the former, explain it of some of the following events, which remarkably coincide with the three prophetic days (or years) and a half.

1st. The session of the Council of Constance, from November 1414 to April 1418, in which period Huss and Jerome of Prague were burnt. After this, the Pope lost the kingdom of Bohemia.

2d. The persecution of the Protestants of the league of Smalcald, from April 1547 to December 1550.

3d. The persecution of Bloody Queen Mary in England, from February 1555 to November 1558.

4th. From the Massacre of Paris, September 1572, to the treaty of Henry III. of France, in favor of the Hugonots, May 1576, was nearly the same period.

5th. The Popish reign of James II., from February 1685 to November 1688.

6th. From the revocation of the Edict of Nantz, October 1685, to the coronation of King William III. in England, April 1689, by which an asylum was in some measure provided for them, and their drooping hopes much encouraged.

7th. From the cruel edict of the Duke of Savoy against the Protestants in Piedmont, near the end of 1686, to another edict in their favor, June 1690.

8th. Tyrconnel's viceroyship in Ireland under James II., from February 1686—to William's victories in 1690.

All the events and several others have been observed to agree with the prediction in some respects, but none completely so, its full accomplishment waiting, perhaps, for some event still future.

Chapter xii. describes a great dragon, which is commonly understood of Rome Pagan, and this illustrates the events of the first six seals.

Chapter xiii. 1—10, represents Papal Rome. successor to the preceding. Verses 11—18, desc... horned beast, beast, which Bishop NEWTON and *others* explain of the two horned called

also the *false prophet*) and his clergy. The number of the beast is explained with some variety, but most adopt the ancient notion of Ireneus, who finds it in LATEINOS, the *Latin* or Roman, an epithet constantly applied to the Western Church; and it is remarkable that about this time (666) the use of LATIN in the church offices became general. It is also observable that the Hebrew word ROMIITH, of the same meaning as the Greek LATEINOS, contains also the same number. Some writers suppose this beast to mean the tyranny of the *Lewises* in France, and therefore find the number in the numerals of LUDOVICUS, which answers to it in Latin. The truth of these matters may be seen as follows.

Α	A	T	E	I	N	O	Σ
30	1	300	5	10	50	70	200—666
	*		*	*	*	*	*
	200		6	40	10	10	400—666

[We use astericks, not having Hebrew type.]

VICARIVS FILIVSDEI.

Which the Popes have assumed to themselves, and have inscribed upon the door of the Vatican—contains also, 666.

Chapter xiv. describes the true church and the progress of the reformation by the publishing of *the everlasting Gospel*, which is succeeded by an awful picture of the destruction of antichrist.

Chapter xv. contains a vision preparatory to seven angels pouring out the seven last vials (cups or censers) of the wrath of God.

Chapter xvi. The vials are poured out, and effect the final destruction of antichrist.

Chapter xvii. represents the Church of Rome under the emblem of a gaudy harlot, riding on the seven-headed beast. That this means Rome, beside the authorities cited by commentators, take the following from Ganganelli, afterwards Pope Clement XIV.

Inviting the Abbe Feghen to visit Rome, he tells him that it may be seen a thousand times, and always with new pleasure. This city, situated upon SEVEN HILLS, which the ancients call the seven mistresses of the world, seems to command the universe, and boldly to say to mankind that she is the QUEEN and the CHIEF.—*Letter II.* English edition.

Chapter xviii. describes the utter destruction of Spiritual Babylon.

Chapter xix. the triumph of the church thereon.

Chapter xx. the millennial state, or a thousand years of the church's glory, and a short period of dreadful calamity between that and the day of judgment.

Chapter xxi. & xxii. The new heaven, the new earth, and the new Jerusalem; differently understood, either of the millennium or of heaven itself. This leads to the conclusion.

Having thus given a very brief sketch of the plan and contents of the Apocalypse, we shall introduce him to the following authors in the order in which they wrote, forbearing further observations till the reader has gone through them.

No. 1. Archbishop Brown, A. D. 1551.

Dr. George Brown, of Dublin, (consecrated by Archbishop Cranmer,) was a man of considerable piety and learning, the first Protestant bishop in Ireland, and very instrumental in the reformation of that kingdom.

Within a dozen years of the foundation of the order of the Jesuits, he preached a sermon at Christ's Church, Dublin, (1551,) in which he gave the following character of the order:

"There is a *new* fraternity of late sprung up, who call themselves *Jesuits*, which will *deceive* many, who are much after the Scribes and Pharisees' manner: amongst the Jews they shall strive to abolish the truth, and shall come very near to do it; for these sorts will turn themselves into several forms, with the Heathen as a Heathenist; with the Atheists as an Atheist; with the Jews a Jew, and with the Reformers a Reformade, purposely to know your intentions, your mind, your hearts, and your inclinations, and thereby bring you at last to be like the fool that said in his heart there is no God. These shall spread over the whole *world*, shall be admitted into the *councils of princes*, and they never the wiser; charming of them; yea, making your princes reveal their hearts, and the secrets therein unto them, and yet they not perceive it, which will happen from falling from the law of God, and by winking at their sins; yet in the end, God, to justify his law, shall suddenly cut off this society, even by the hands of those who have most succored them and made use of them; that at the end they shall become odious to all nations; they shall be worse than Jews, having no resting place upon earth; and then shall a Jew have more favor than a Jesuit."—Harleian Miscellany, vol. v. p. 566.

This order was founded by *Ignatius Loyola*, 1540; was expelled England, 1604; Venice, 1606; Portugal, 1764; Spain and Sicily, 1767; suppressed by Pope Clement XIV., 1773. They were expelled THIRTY-NINE TIMES before the abolition of their order in 1773.

No. 2. Rev. John Knox, 1572.

This intrepid Scotch Reformer, "who never feared the face of man," is said, in several instances to have been endowed with a prophetic spirit. The like has been asserted of *Luther*, *Huss*, *Wishart*, *Usher*, and other eminent characters, of which the reader will form his own judgment. The following, at this period, must strike many as corresponding at once with recent events, and with that awful declaration of heaven, that God "visits the sins of the fathers upon the children unto the third and fourth generation."

The news of the horrid massacre of Paris was brought to Edinburg about the 12th of September, by Mr. Killegrew, Ambassador from Queen Elizabeth. Mr. Knox introduced it into his next sermon, with his usual denunciation of God's vengeance thereon, which he desired the French Ambassador, Mons. *Le Croque*, might be acquainted with. The denunciation was to this import: "Sentence is

pronounced in Scotland against the murderer, the *King of France*, and God's vengeance shall never depart from him nor his house, but his race shall remain an *execration* to posterity; and *none that shall come of his loins* shall enjoy that kingdom in peace and quietness, unless repentance prevent God's judgment." The Ambassador being told of it, applied to the Regent and Council, and complained that their master was called a *traitor* and *murderer* of his subjects under a promise and trust, and desired that an edict might be published, prohibiting the subjects of Scotland to speak any thing to the dishonor of his master, especially the ministers in their service. This was waived by the council, and the Ambassador was told that they could not hinder the ministers from speaking even of themselves.—(Life of Knox.)

No. III. Dr. Thomas Goodwin, 1639.

This excellent and venerable divine, who was some time president of Magdalen college, Oxford, and one of the ejected ministers, wrote his Exposition of the Revelation in 1639, and it was published in the year 1683, soon after his death.

On Rev. xi. 13, this writer observes, "By the tenth part of the city I understand some one tenth part of Europe," which he afterwards explains of the kingdom of France, as we shall see presently. He goes on to observe: "By the earthquake here is meant a great concussion or shaking of states, politic or ecclesiastical. By this earthquake's falling thus out in a tenth part of the city, this tenth part of it is so shaken that it *falls;* that is, ceaseth to be a tenth part of the city or belong to its jurisdiction any longer.—The effect of this earthquake, and the fall of this tenth part of the city, is killing *seven thousand of the names of men.* Now, by men of name in Scripture is meant men of title, office and dignity. [As in the case of Corah's conspiracy,] so here a civil punishment falls upon these; for having killed these witnesses, themselves are to be killed (haply) by being BEREFT OF THEIR NAMES AND TITLES, which are to be *rooted out for ever*, and condemned to perpetual forgetfulness.

"Now which of these ten kingdoms [may be intended] it is not hard to conjecture; though it be rashness peremptorily to determine.

"The saints and churches of *France*, God has made a wonder unto me in all his proceedings towards them, first and last; and there would seem some great and special honor reserved for them, yet at the last; for it is certain that the first light of the gospel, by the first and second angels' preaching in chapter xiv, (which laid the foundation of antichrist's ruin) was out from among them—namely those of Lyons, and other places in France. And they bore and underwent the great heat of that morning of persecution, which was as great, if not greater than any since; and so, as that kingdom had the first great stroke, so now it should have the honor of having the last great stroke in the ruin of Rome."

It should be added, however, that Dr. Goodwin was so far from being positive in this idea, that he rather inclined to think Great Britain the tenth part of the city intended by the Holy Spirit; and that these great events should happen about the middle of the seventeenth century; in this last idea, however, he lived to find himself mistaken, not dying till the year 1679.

No. IV. Rev. Christopher Love, 1651.

Mr. Love, a pious Presbyterian minister, who was beheaded during the troublesome times of the civil wars in this country, on a charge of conspiring with some others to restore Charles I., on the hope of his having been reformed and converted, after he had taken the Scotch covenant. This gentleman, who must be confessed a little tinctured with enthusiasm, had studied the Revelation, and was very confident in his calculation, in which he thought himself guided "by the Holy Spirit of the Lord."

The following prophecy, as it is called, is partly the result of his prophetic speculations, and partly his interpretation of a supposed pillar of Seth in Damascus, which it is now generally agreed by the learned was a gross imposition on the credulity of former ages. The *near* approach to late events in some of the following articles, is however sufficiently remarkable to interest attention in the present situation of affairs. The work from which the ensuing extract is taken is called, *A short Work of the Lord in the latter age of the World.*

"Great earthquakes and commotions by sea and land shall come in the year of the Lord 1779. Great wars in Germany and in America in 1780. The Destruction of Popery, or Babylon's Fall, in the year 1790—God will be known by many in the year 1795. This will produce a great man—The stars will wander and the moon turn as blood, in 1800—Africa, Asia and America will tremble in 1803—A great earthquake over all the world in 1805—God will be universally known by all: then a general reformation, and peace for ever, when the people shall learn war no more—Happy is the man that liveth to see this day!"

A copy of this prophecy may be found in Mr. Toplady's Posthumous Works.

No. V. Archbishop Usher, 1655.

This truly great man, equally eminent for his singular learning and uncommon piety, is said to have been in several instances endowed with a prophetic spirit, by which he foretold the Irish massacre forty years before it came to pass, in a sermon preached in Dublin in 1601, where, from Ezek. iv. 6, discoursing concerning the prophet's bearing the iniquity of Judah forty days, the Lord therein appointed a day for a year, he made this direct application in relation to the government's connivance at popery at that time. "From

this year (says he) will I reckon the sin of Ireland, that those *whom you now embrace*, shall be your ruin, and *you* shall bear this iniquity." Which prediction proved exactly true; for from that time 1601, to the year 1641, was just forty years, in which it is notorious that the rebellion and massacre in Ireland happened, which was accomplished by those popish priests and other papists, who were then connived at and encouraged.

Of this sermon the bishop reserved the notes, and put a note thereof in the margin of his Bible; and the nearer the time was, the more confident he grew, that it was near accomplishment, though there was no visible appearance of any such thing; and (says Dr. Bernard, his chaplain) "The year before the rebellion broke forth, the bishop taking his leave of me, being then going from Ireland to England, he advised me to a serious preparation, for I should see *heavy sorrows and miseries* before I saw him again;" which he delivered with as great confidence, as if he had seen it with his eyes; which seems to verify that of the prophet, Amos iii. 7, "surely the Lord will do nothing but he will reveal it to his servants the prophets."

By the same spirit of prophecy, and from the encouragement given by government to papists, he foresaw the changes and miseries coming on England, both in church and state; and in particular the death of king Charles I., of whom he would be often speaking with fear and trembling, even when he had the greatest success, and would therefore constantly pray, and give all advice possible to prevent any such thing.

Lastly, he predicted that "the *greatest stroke upon the reformed churches was yet to come;* and that the time of the utter ruin of the see of Rome *should be when she thought herself most secure:*" and as to this last, we shall add a brief account from the person's own hand to whom he related it the year before he died.

"I presumed to inquire of him what his present apprehensions were concerning a very *great persecution* which should fall upon the church of God in these nations of England, Scotland, and Ireland, of which this reverend primate had spoken with great confidence many years before, when we were in the highest and fullest state of outward peace and settlement. I also asked him, 'Whether he did believe those sad times to be past, or that they were yet to come.' To which he answered, 'that they were yet to come, and that he did as confidently expect it as ever he had done:' adding, 'That this sad persecution would fall upon *all the Protestant churches in Europe.*' I replied, 'That I did hope it might have been past as to these nations of ours, since I thought that though we, who are the people thereof, have been punished much less than our sins have deserved, and that our late wars had made far less devastations than war commonly does upon those countries where it pleaseth God in judgment to suffer them; yet we must needs acknowledge that many great houses have been burnt, ruined, and left without inhabitants, many great families impoverished and undone, and many lives also had been lost in that bloody war, and that Ireland and Scotland, as well as England, had drank very deep of the *cup of*

God's anger, even to the overthrow of the government, and the utter desolation almost of a very great part of those countries.'

"But this holy man, turning to me and fixing his eyes upon me, with a serious and ireful look, which he usually had when he spake God's word, and not his own, and when the power of God seemed to be upon him, and constrain him to speak, which I could easily discern much to differ from the countenance wherewith he usually spake to me; he said thus:

"'Fool not yourself with such hopes, for I tell you all you have yet seen hath been but the beginning of sorrows, to what is yet *to come upon the Protestant churches of Christ*, who will *ere long fall under a sharper persecution than ever yet was upon them:* and therefore, (said he to me) *look you be not found in the outward court, but a worshipper in the temple before the altar; for Christ will measure all those that profess his name, and call themselves his people;* and the outward worshippers he *will leave out* to be *trodden down* by the Gentiles. The *outward court* (says he,) is the *formal Christian* whose religion lies in performing the outward duties of Christianity, without having an *inward life and power of faith uniting them to Christ*, and these God will leave to be trodden down and swept away by the Gentiles; but the worshippers *within the temple*, and *before the altar*, are those who do *indeed* worship God *in spirit and in truth*, whose *souls* are made his temple, and he is honored and adored in the *most inward thoughts* of their hearts, and they sacrifice their lusts and vile affections, yea, and their *own wills* to him; and these God will hide in the *hollow of his hand* and *under the shadow of his wings*. And this shall be one great difference between *this last* and all the other preceding persecutions: for in the *former* the most *eminent spiritual ministers and Christians* did generally suffer most, and were most violently fallen upon; but in this *last persecution* these shall be preserved by God, as a seed to partake of that glory which shall *immediately follow*, and come upon the church, as soon as ever this storm shall be over; for as it shall be the *sharpest*, so it shall be the *shortest persecution of them all;* and shall only take away the *gross hypocrites* and *formal professors*, but the true spiritual believers shall be preserved till the calamity be over.'

"He added, 'That the Papists were, in his opinion, the Gentiles spoken of in the 11th of the Revelations, to whom the *outward court should be left*, that they might tread it under foot: they having received the Gentiles' worship, in their adoring images and saints departed, and in taking to themselves many mediators: and this (said he) the Papists are now designing among themselves, and therefore be sure you may be ready.'

"This was the substance, and I think (for the greatest part) the very same words which this holy man spake to me at the time before mentioned, not long before his death, and which he writ down, that so great and notable a prediction might not be lost and forgotten by myself and others.

"This gracious man repeated the same things in substance to his only daughter the lady Tyrril, and that with many tears, and much about the same time—The same things he also repeated to the lady

Bysse, wife to the present lord chief baron of Ireland, but with adding this circumstance, That *if they brought back the king it might be delayed a little longer:* but (saith he) it will surely come, therefore be sure to look that you be not unprepared for it."

To conclude in the words of Dr. Bernard: speaking of this excellent person, he says, "Howsoever I am as far from heeding of prophecies this way as any; yet with me it is not improbable that so great a divine, so sanctified from his youth, so knowing and eminent throughout the universal church, might have, at some special times, more than ordinary motions and impulses, in doing the watchman's part, of giving warning of judgments shortly to happen."

No. VI. Dr. H. More, 1663.

This learned writer has taken considerable pains to develop the depths of the "Mystery *of* Iniquity contained in the kingdom of *Antichrist.*" On that remarkable prediction, Revelation xi. 13, he observes, [Book II. ch. 12:]

"That an *earthquake* signifies political commotions and change of affairs, is obvious to any one to note; but that the *City* here mentioned should be understood not of a city of brick or stone, but a *Polity*, has not been so easy for every one to hit on; but I conceive it is plain enough that this city is the very city mentioned in the eighth verse, which is called the great *city*, and this great city is the whore of Babylon; and the whore of Babylon is nothing but the body of the idolatrous clergy in the empire, who appertain to the seventh or last head of the beast, which is a head of blasphemy, as well as the six first, that is to say, an idolatrous head. Whence we may understand what is meant by these *seven thousand names of men;* for neither seven nor thousand signify any determinate number, but only the nature or property of these *names of men* that are said to be slain, namely, that they are titles, dignities, offices or orders of men belonging to the state of Christendom. As under the seventh head, that is become idolatrous and antichristian, and in that this number *seven* is multiplied into a *thousand*, it signifies a perfect and durable *nulling* all such *offices* and orders of men; which if Mr. *Mede* had taken notice of, it would have saved him the labor of making out the sense of *names of men*, and also the solicitude touching the proportionableness of the number of the slain; for no men at all here are *necessarily* implied to be slain, but only all antichristian offices and fraternities to be dissolved and abrogated, and things to be reduced to the purity of the first four hundred years. For to *slay*, by a diorismus, signifies nothing else but a causing a thing to *cease to be*. This, but little question, is the true meaning of this place. And the *tenth part of the city* will have a sense *marvellously coincident* therewith."

No. VII. Rev. Peter Jurieu, 1678.

Mr. Jurieu was one of the ministers of the French church at Rotterdam, and is famous for a work entitled, "*The* ACCOMPLISHMENT *of the* SCRIPTURE PROPHECIES; or the *approaching deliverance* of the church"—Originally written in French; but a translation was printed in this country, of the above date, from which are taken the following extracts.

This work, the author (in his *prefatory* address) professes to have been the fruit of much prayer, and study of the Scriptures, in the search of which he is confident of having received an answer to his prayers in the way of divine illumination, insomuch that he says, (Part II. p. 68,) "We shall see such an *admirable agreement* between the events and the prophecies explained, that shall abundantly convince, that what I am about to say, is *not* SIMPLE *conjecture.*"

On Revel. xi. 13, the author descants thus, (p. 242 and sequel:) "There shall be an *earthquake, i. e.* a great emotion and trouble in the world, and in the antichristian kingdom. In this emotion a *tenth part of the city* shall *fall, i. e.* a tenth part of the antichristian kingdom shall be taken away from it. *Seven thousand* men shall perish in this earthquake, and be buried under the ruins of the city, *i. e.* that this shall be brought about with some bloodshed (though not considerable) in that part of the city which shall be taken away from the Pope and the Popedom. And lastly, within a little while this tenth part of the city which shall be taken away from the Popedom, shall give glory to God, and be converted."

After a few pages it is added—"Mark that the great earthquake, *i. e.* the great alteration of affairs in the land of the Papacy, must for *that time* happen only in the *tenth part* of the city that shall *fall:* for this shall be the effect of the earthquake."

"Now what is this *tenth part of the city*, which shall *fall?* In my opinion, we cannot doubt that 'tis France. This kingdom is the most considerable *part* or piece of the ten horns, or states, which once made up the great *Babylonian city: it fell;* this does not signify, that the *French Monarchy* shall be *ruined;* it may be HUMBLED; but in all appearance, Providence does design a great elevation for her afterward. 'Tis highly probable that God will not let go unpunished the horrible outrages which it acts at this day [of persecution]; afterward it must build its greatness upon the ruins of the *papal empire*, and enrich itself with the spoils of those who shall take part with the *papacy*. They who . . . *persecute the Protestants*, know not whither God is leading them: this is not the way by which he will lead *France* to the height of glory. If she comes thither, 'tis because she shall shortly change her road. Her greatness will be no damage to *Protestant states*; on the contrary, the *Protestant states* shall be enriched with the spoils of others; and be strengthened by the *fall of Antichrist's empire*. This *tenth* part of the *city* shall *fall*, with respect to the *papacy;* it shall break with *Rome*, and the *Roman religion*. One thing is certain, that the *Babylonian empire* shall perish through the refusal of obedience by the *ten kings*, who have given their power to the *beast*. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and several

sovereign states in Germany, have withdrawn themselves from the jurisdiction of the Pope. *They have spoiled the harlot* of her riches. —*They have eaten her flesh*, i. e. seized on her *benefices* and *revenues*, which she had in their countries. This must go on, and be finished as it begun. The kings who yet remain under the empire of Rome, must break with her, leave her solitary and desolate.

But *who must begin this last revolt?* It is most probable that FRANCE shall. Not Spain, which as yet is plunged in *superstition*, and is as much under the *tyranny* of the *clergy* as ever. Not the emperor, who in *temporals* is subject to the pope, and permits that in his states the archbishop of Strigonium should teach that the pope can *take* away the Imperial crown from him. It cannot be any country but *France*, which a long time ago hath begun to *shake off the yoke of Rome*. It is well known, how solemnly and openly war hath been declared against the pope, by a declaration of the king (ratified in all the parliaments), by the *decisions* of the assembly of the French Clergy, by a *disputation* against the authority of the pope, managed in the Sorbon, solemnly and by order of the court. And to heighten the affront, the *theses* were posted up, even upon the gates of his Nuncio. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the pope had given occasion by his insolence.

"Besides this, *superstition* and *idolatry* lose their credit much in *France*.—There is a secret party, though well enough known, which greatly despiseth the popular devotions, images, worship of saints, and is convinced that these are human inventions. God is before-hand preparing for this great work.

"To this it may be objected, that for the last hundred and fifty years, the pope's empire hath not been made up of ten kings, because the kings of England, Sweden, Denmark, &c. have thrown off his government; and consequently, France is not at this day the *tenth* part of the Babylonian empire; for it is *more* than the *tenth* part of it. But this is no difficulty: for we must know that things retain the *names* which they bore in their original (without regarding the alterations which time does bring along.) Though at this day there are not ten kingdoms under the Babylonian empire, it is notwithstanding certain that each kingdom was called, and ought to be called in this prophecy, the *tenth* part, because the prophet having described this empire in its beginning, by its *ten horns*, or *ten kings*, it is necessary for our clear understanding, that every one of these *ten* kings and kingdoms should be called *one* of the *ten kings*, or of the *ten kingdoms*, with respect to the original constitution of the antichristian empire.

"Seeing the *tenth part* of the *city* that must *fall*, is *France*, this gives me some hopes that the *death* of the *two witnesses* hath a particular relation to *this kingdom*. It is the *street* or place of *this city*, i. e. the most fair and eminent part of it. The *witnesses* must remain dead upon *this street*, and upon it they must be raised again. And as the *death* of the *witnesses* and their resurrection have a relation to the *kingdom of France*, it may well fall out, that we may not be far distant from the *time* of the *resurrection* of the *witnesses*, see-

ing the three years and a half of their *death* are either begun, or will begin shortly.

"*And in the earthquake were slain seven thousand;* in the Greek it is, *seven thousand names of men*, and not seven thousand *men*. I confess that this seems somewhat mysterious: in other places we find not this phrase, *names of men*, but simply for *men*. Perhaps there is here a figure of grammar called, *hypallage casus*, so that *names of men* are put for *men of name*, i. e. of raised and considerable quality, be it on the account of riches or of dignity, or of learning. But I am more inclined to say, that here these words, *names of men*, must be taken in their natural signification, and do intimate that the *total reformation of France* shall *not* be made with bloodshed, nothing shall be destroyed but NAMES; such as are the names of Monks, of Carmelites, of Augustines, of Dominicans, of Jacobins, of Fanciscans, Capuchins, Jesuits, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection to signify, that the orders of monks and nuns shall perish for ever. This is an institution so degenerated from its first original, that it is become the arm of antichrist. These orders cannot perish one without another.

"These great events deserve to be distinguished from all others; for they have changed, or shall change, THE WHOLE FACE OF THE WORLD."

In page 270 we find these words:—"'Tis clear, that these *kings* who through ignorance, or weakness, suffered *their power* to be usurped by the *empire* of the *papacy*, shall take it again; *shall eat her flesh, i. e.* shall enrich themselves with her benefices and revenues, *and burn her with fire, i. e.* shall abolish the *memory* of this *Romish empire*, so that nothing but ashes shall remain of it."

And again he says, in page 276, "The first thing which shall be done in the *third* period of the *seventh* vial, is the *fall* of the *tenth* part of the *city, i. e.* of *the kingdom of France*, which shall break with the *court of Rome*, and wholly change the face of *religion* in that *kingdom*—this is the first action of the *vintage*.

"The *beast* and the false *prophet*, the *Pope* and his *agents*, shall *rally* all their *forces:* but God shall *muster* all his together, and give the last blow to *popery:* then the beast and the false *prophet* shall be thrown into the lake, and plunged into the bottomless pit: *Babylon* shall wholly *fall;* and it shall be said, she is fallen, she is fallen."

After some further observations, he goes on, in page 260: "*And after;* these words signify, that when the *reformation* shall be established again in France, by way of divine immediate operation, by which the zeal of the apostles, and of others who know the truth, but withhold it in unrighteousness, shall be quickened again; some space of time shall pass, probably some *years*, before *France* shall wholly throw off the *yoke of Popery*. That *kingdom* shall not be entirely *reformed* by way of authority, immediately after our reformation shall be again set on foot by way of inspiration, and recovering of zeal. For, *and after*, signifies an interval of time; but

whether it shall be short, or long, is not expressed: notwithstanding, I see no likelihood that it shall be very long, nor do I believe so."

Mentioning the time in which he expected these events, this author says, [Part II. page 50,] "That it will fall on the year 1785, in which shall come the glorious reign of Jesus Christ on the earth of which we shall speak afterwards."

Again in page 279, he goes on thus:—"If I should be mistaken *nine* or *ten years*,—I do not think that any could justly treat me as a false prophet, and accuse me of rashness. Many will not forbear to judge me *rash*, because I propound my conjectures about these things as certain conclusions. To this I have a *second* thing to say, that none hath reason to be offended, that I am *possessed* with, and *persuaded* of that, which I think I evidently see, and that I find the proofs of what I propound convincing to myself. I should do ill to demand of others the same assurance, and oblige them to entertain the same persuasion; I declare the contrary in express terms; I am well content (as I have said) that my readers should account these assertions to be conjectures, provided that I may have the liberty to believe what I see, or what I believe I see in the *writings* of the *prophets*."

The author afterwards treating more fully of the introduction of Christ's kingdom, p. 376, places the order of events as follows.—"1. The papal empire shall fall. 2. After that some *years* will be necessary to abolish *sects* and *parties*, and compose the differences among *Christians*. 3. That after this, many *Heathen nations* and the *Jews* shall be *converted:* for it cannot be thought that they should be converted, while *Christians* are so much at variance among themselves, and seeking the destruction of one another. 4. After the conversion of the *Jews*, the remainder of the most remote *nations* shall also be converted; now for all this there must be time; for should we think that God will act in a more miraculous manner in *this*, than in the establishment of the *first* Christian church? Wherefore, as the *Christian church* was near a hundred *years* in its first settling, no less will be necessary perfectly to resettle it; and *then* shall that blessed kingdom come, which we may expect; not but there is some probability that God may begin to compute the *thousand years* from the *fall of Antichrist*, even before the conversion of the Jews and Gentiles, and so the *fall* of the *Antichristian kingdom*, and the conversion of the *nations*, may in some sort be comprehended within the *reign of Christ for a thousand years*. But when we speak here of the *kingdom of Christ*, we speak of it as in its perfection, which will not be till after these things are come to pass."

Among the characters of Christ's reign the following are the most striking, page 378:—"The *fourth* character of this reign of Christ, is a *sovereign peace*. This is plainly revealed by many express prophecies. That *the wolf shall feed with the lamb*, and *swords be turned into ploughshares*, and *men shall not hurt or destroy one another*. The art of war which sprung from *hell*, shall return *thither*. Nothing but the corruption and wickedness of the world doth make it necessary. The Devil of Covetousness, and of Ambition, the spirit of

Revenge, and the like, shall return to the bottomless pit, whence they came. And it shall no more be a point of honor to know how to massacre mankind, to storm towns and gain battles, and destroy countries, and cover the fields with dead bodies."

Then follows his fifth character, in these words, so very remarkable, when we consider what has lately taken place in France, with respect to titles, armorial bearings, and liveries, &c. "This shall be a *kingdom of humility*. All those VAIN TITLES, which now serve for ornament and pride, shall then be vanquished.* *Brotherly love* shall make all men *equal*—not that all distinction, and all dignities among men shall cease. This *kingdom* is no *anarchy*, there shall be some to govern, and to obey. But government shall then be without pride and insolence, without tyranny, and without violence. Subjects shall obey their rulers with an humble spirit; and governors shall rule their subjects with a spirit of meekness and gentleness."

No. VIII. Rev. Robert Fleming, 1701.

Mr. Fleming, minister of the Scots Church in London, published some extraordinary DISCOURSES, and one in particular of the above date, on the RISE and FALL of the PAPACY, from which the following extracts are taken:

"The fourth vial comes now to be considered. And as this is poured out *upon the Sun of the Papal kingdom*, v. 8, ch. xvi.; so the effect of it is *men's being scorched or burned by fire*, which yet does not make them turn to God, but blaspheme his name the more, as we may see, v. 9. Now, as this vial must begin where the other ends, at, or a little after 1648, as I cannot see but it must denote the wars that followed the peace of Munster, with other incidental occurrences. Now, seeing the bombarding of towns and cities are chiefly made use of in these latter wars, we may see how properly *the scorching or burning men from above* (as if the *sun* had sent down fire and heat from his own body) is made use of to characterize the time of this vial. But the chief thing to be taken notice of here, is, that the *sun* and other luminaries of heaven, are the emblems of princes and kingdoms, as we took notice before. Therefore, the pouring out of the vial on the *sun*, must denote the *humiliation* of some eminent potentates of the Romish interest, whose influences and countenance cherish and support the Papal cause. And these must therefore be principally understood of the *houses of Austria* and *Bourbon*, though not exclusively of other Popish princes.

"And now, seeing I have marked out the time we are in at present, it is time also to put a stop to our Apocalyptical thoughts, seeing no man can pretend, upon any just grounds, to calculate future times. However, seeing I have come so far, I shall adventure to present you further with some conjectural thoughts on this head, for I am far from the presumption of some men, to give them any higher character.

* See correspondence of Lord Brougham, on a succeeding page, with M. Cremieux, Minister of Justice of France.

"Now, my conjectures shall relate to two things, to the remaining part of this vial, and to the other vials that follow this.

"And, as to the remaining part of this vial, I do suppose it will come to its highest pitch about A. D. 1717, and that it will run out about 1794, so that there is ground to hope that about the beginning of another such century, things may again alter for the better; for I cannot but hope that some new mortification of the chief supporters of antichrist will then happen; and perhaps the *French monarchy* may begin to be considerably *humbled* about that time; that, whereas the present *French King* takes the *sun* for his emblem, and this for his motto: *Nec pluribus impar*, he may at length, or rather his successors, and the monarchy itself, (at least before the year 1794) be forced to acknowledge that, in respect to neighboring potentates, he is even *singulis impar*.

"But as to the expiration of this vial, I do fear it will not be until the year 1794. The reason of which conjecture is this, that I find the Pope got a new foundation of exaltation, when Justinian, upon his conquest of Italy, left it in a great measure to the Pope's management, being willing to eclipse his own authority to advance that of this haughty prelate. Now this being in the year 552; this, by the addition of 1,260 years, reaches down to the year 1811, which, according to prophetical account, is the year 1794.

"And now, my friends, I may be well excused, if I venture no further in giving you any more conjectural thoughts upon this present period of time. But seeing I pretend to give my speculations of what is future, no higher character than guesses, I shall still venture to add something to what I have already said. Therefore be pleased, 1. To call to mind, what I premised to the consideration of the seven vials, as the second preliminary, 'that seeing the vials do (all of them) suppose a struggle or war between the *Popish* and *Reformed* parties; every vial is to be looked upon as the event and conclusion of some new periodical attack of that first party upon this other, the issue of which proves at length favorable to the latter against the former.' For if this be duly considered, it will let us see that *great declining* of the *Protestant interest* for some time, and *great and formidable advances*, and *new degrees of increase* in the *Romish party*, are very consistent with the state of both these opposite interests under the vials. For as Rome Pagan was gradually ruined under the seals, under many of which it seemed to increase to outward observation, and to become more rampant than before, when yet it was indeed declining; so must we suppose it will be with Rome Papal. For monarchies as they rise gradually and insensibly, so do they wear out so likewise. And, therefore, we must not entertain such chimerical notions of the fall of the Papacy, as if it were to be accomplished speedily or miraculously, as many have done. For as it rose insensibly, and step by step, so must it fall in like manner.

"And as a confirmation of this conjecture, let it be considered in the second place, (besides what I before hinted on this head,) that it is something very extraordinary, and peculiar in some sense to this vial, *that the sun, upon which it is poured out, should yet be made the*

executor of the judgment of it upon others, at the same time he is tormented with it himself. So that whoever is denoted by the *sun* here (as I suppose *the house of Bourbon* principally is) is made use of, as the Devil is, to both torment others and be himself tormented in so doing. And if the *King of France*, therefore, be denoted by this principally, I fear he is yet to be made use of in the hands of God, as Nebuchadnezzar was of old against the Jews, as a further severe scourge to the Protestant churches every where. And besides this characteristical mark, which seems to forbode his further exaltation and our humiliation, yet is there a third thing that I cannot but think upon with dread and trembling of heart, viz: that it is further said, 'that while this scene of the *Popish* world is running his fatal and dreadful career, and scorching men with fire, they are so far from being bettered by these judgments, that they go on more and more to blaspheme the name of God, who has power over these plagues. And while this continues to be the state of the Protestant world, and while Atheism, Deism, Socinianism, irreligion, profaneness, skepticism, formality, hatred of godliness, and a bitter persecuting spirit, continue and increase among us, what can we expect but new and desolating judgments?

"If any say that these are melancholy conjectures, I must tell them that I cannot help the matter, for I must follow the thread of the text and the aspect of the times. If they ask, but when will the tide turn for the Protestant Church? I answer, when they turn more universally to God, and no sooner. But if they inquire further, whether the *sun* of the *Popish kingdom* is not to be *eclipsed* himself at length? I must positively assert he will, else this vial were not a judgment upon him and the Romish party. But if yet again the question be, when this is to fall out and how? I must tell you I have nothing further to add to what I have said, as to the time. But as to the manner, how this is to be done, our text does lay a foundation of some more distinct thoughts. Therefore, in the fourth and last place, we may justly suppose that the *French monarchy*, after it has *scorched* others, will itself consume by doing so; its fire and that which is the fuel that maintains it, wasting insensibly, till it be exhausted at last toward the end of this century.

"One thing only I shall further take notice of here, upon the occasion of the King of Spain's death, that God sometimes seems to make out very great things by very minute ones, such as names, *e. g.* as the Spanish monarchy began with Charles the fifth, (as to the Austrian family,) so it has now expired in one of the same name, which I the rather observe, because of many instances of the same kind. Of which number, take these following: Darius the Mede, as Daniel calls him, (though Xenophon calls him Cyaxeres,) the uncle of Cyrus, was the first Medo-Persian monarch after the destruction of the Babylonian, and Darius Codomanus was the last. Ptolemeus Lagi began the Egyptian kingdom after Alexander's death, and Ptolemeus Dionysius was the last of that race. Augustus fixed the Roman empire, and it ended in Augustulus. The Eastern Roman empire was erected by Constantine the Great, and expired with Constantine Paleologus. The Scots race came into

England in a James, and has gone out again in another of that name. And whether William, Prince of Orange, be likely to be the last, both these ways, is left to future time to unriddle.

"But, 2. To proceed with my other conjectures relating to the remaining vials; I do further suppose that—

"The fifth vial, v. 10, 11, which is to be *poured out on the seat of the beast,* on the dominions that more immediately belong to, and depend upon the Roman See; that I say, this judgment will probably begin about the year 1794, and expire about A. D. 1848; so that the duration of it upon this supposition, will be for the space of fifty-four years. For I do suppose, that seeing the Pope received the title of Supreme Bishop no sooner than A. D. 606, he cannot be supposed to have any vial poured upon his seat immediately, (so as to ruin his authority so signally as this judgment must be supposed to do) until THE YEAR EIGHTEEN HUNDRED AND FORTY-EIGHT, which is the date of the 1,260 years in prophetical account, when they are reckoned from A. D. 606. But yet we are not to imagine that this vial will *totally* destroy the Papacy, (though it will exceedingly weaken it) for we find this still being and alive, when the next vial is poured out."

"The sixth vial (v. 12,) will be poured out on the Mohammedan Antichrist, as the former on the Papacy. And seeing the sixth trumpet brought the Turks from beyond the Euphrates, from crossing which river they date their rise; this sixth vial dries up their waves, and exhausts their power, as the means and way to prepare and dispose the eastern kings and kingdoms to renounce their Heathenism and Mohammedan errors, in order to their receiving and embracing Christianity.

"For I think this is the native import of the text, and not that the Jews are to be understood under this denomination of 'the kings of the East;' which is such an odd straining of it to serve a turn, as I cannot admit of. Now seeing this vial is to destroy the Turks, we hear of 'three unclean spirits like frogs or toads, that were sent out by Satan and the remains of the polity and church of Rome, called the Beast and the False Prophet, in order to insinuate upon the eastern nations, upon their deserting Mahometism, to fall in with their idolatrous and spurious Christianity, rather than with the true reformed doctrine. And these messengers shall be so successful as to draw these eastern kings and their subjects, and with them the greatest part of mankind to take part with them. So that, by the assistance of these their agents and missionaries, they shall engage the whole world in some manner, to join with them in rooting out the saints. (And here in a parenthesis, Christ gives a watchword to his servants to be upon their guard in this hour of trial, verse 15.) But when the Pope has got himself at the head of this vast army, and has brought them to the place of battle, called Armageddon, (i. e. the place) where there will be a most diabolical, cunning and powerful conspiracy against Christ's followers; then immediately doth the seventh angel pour out his vial to their ruin and destruction.

"'The seventh vial therefore being 'poured out on the air,' verse 17., brings down 'thunder, lightning, hail and storms,' which, to-

gether with a terrible earthquake, destroys all the antichristian nations, and particularly Rome or mystical Babylon. And as Christ concluded his sufferings on the cross, with this voice: 'It is finished;' so the church's sufferings are concluded with a voice out of the temple of heaven, and from the throne of God and Christ there, saying, 'It is done.' And therefore with this doth the blessed Millennium of Christ's spiritual reign on earth begin; of which, and what may be supposed to follow, we took some notice above.

"Now seeing these two vials are, as it were, one continued, the first running into the second, and the second completing the first; the one giving us an account of the beast's preparations for warring against the saints, and the other showing the event of the whole: there is no need to give you any conjectures about the conclusion of the sixth vial, or the beginning of the last; only you may observe, that the first of these will probably take up most of the time between 1848 and the year 2000—because such long messages and intrigues (besides the time spent before in destroying the Turkish empire) and preparations for so universal a war, must needs take up a great many years, whereas our blessed Lord seems to tell us, that the destruction of all those his enemies will be accomplished speedily, and in a little time, in comparison of the other vial. Supposing then, that the Turkish monarchy should be totally destroyed between 1848, and 1900, we may justly assign seventy or eighty years longer to the end of the sixth seal, and but twenty or thirty at most to the last. Now, how great and remarkable this last destruction of the papal antichrist will be, we may guess by that representation of it, chap. xiv, 19, 20, where it is set forth under the emblem and character 'of the great wine-press of the wrath of God,' (which can refer to nothing properly but the event of the seventh vial, as I might show at large had I time.) Now this wine-press is said to be trodden without the city, (viz: of Jerusalem or the church, seeing this is called the city, in Scripture style, as Rome is called the great city) in Armageddon, Rev. xvi. 16, which may bear allusion to the 'Valley of Decision,' Joel iii., 2, 12, 14. However, the greatness of this slaughter appears in this, that the blood is represented to flow in such a current as to reach even to the horse-bridles, viz: of the servants of God employed in this execution, for without doubt this relates to what we have, ch. xix., 14, which I beseech you to compare with this. And now to return to the representation of this slaughter by the 'wine-press of blood,' chap. xiv., 20, it is further said of it, that it 'flowed to the height of the horse-bridles, for the space or extent of 1600 furlongs. So that Armageddon seems to be denoted here in the extent of it, as the field of battle which is now turned into a field of blood. Now what place can we imagine to be so properly meant by this as the territory of the see in Rome in Italy, which (as Mr. Joseph Mede, who first made this observation, says) from the city of Rome to the furthermost mouth of the river Po and the marshes of Verona, is extended to the space of 200 Italian miles, that is exactly 1600 furlongs—the Italian mile consisting of eight furlongs.

"And now, my friends, I have fulfilled my promise to you in giving you not only a resolution of the grand Apocalyptical question:—When the Papacy began and when we may suppose it will end: but some considerable improvement of it, with respect to the knowledge not only of times past, but that particular period we are now under together with conjectures (and some of them, I am sure, new and uncommon) about future time. By all which I hope I have given the world a key to unlock all the chambers of the book of the Revelation, as I hope I may venture to say (if considered and used impartially, judiciously, and diligently) will be found to give some new light to us, in our mental journey through the mazes and turnings and dark passages thereof."

No. IX. Rev. Mr. John Willison, 1742.

This good man was minister of the gospel at Dundee, and among several sermons he published under the title of "The Balm of Gilead, with the Glory of the Ministration of the Spirit," &c., are two (the 11th and 12th) on John iii., 30. He must increase—in which is the following passage, which has been lately noticed as remarkable, though the sentiment may be probably borrowed from some of the preceding authors.

"Before antichrist's fall, one of the ten kingdoms which supported the beast, shall undergo a marvellous Revolution, Rev. xi., 13. 'The same hour there was a great earthquake, and the tenth part of the city fell.' By which tenth part, is to be understood one of the ten kingdoms into which the great city, Romish Babylon, was divided: this many take to be the kingdom of France, it being the tenth and last of the kingdoms as to the time of its rise, and that which gave Rome the denomination of the beast with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this and other prophesied events may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected."

No. X. Anonymous, 1747.

The writer here referred to is the unknown author of a remarkable "Dissertation on the 13th and 14th verses of the 11th chapter of the Revelation, or an Enquiry into the true Object of the second Wo—with probable reasons for showing that the tenth Part of the City is descriptive of France; and that the Earthquake with which it is threatened intends a Revolution in that kingdom." This pamphlet was printed for John Bird, Black Friars, without a date, but from a passage in the close of it was evidently written in 1747, which the author calls "the current year."

The object of this tract was avowedly to encourage the English nation in a war with France, in hopes that it might be a means to

effect the grand event which he describes in the following striking passages, which form the principal part of the pamphlet.

"1. Concerning the true object of the second wo.

"The second wo appears to have a double object; namely,

"1. The Roman papal empire at large. By this means it involves all the wars affecting that empire, both in the eastern and western parts of it, from the time that the Turks were let loose upon it, about A. D. 1321, to the last overthrow given them by Prince Eugene, when he took Belgrade, A. D. 1717; completing their period of 396 years—the precise time for which they are said to be loosed.

"2. The other remarkable object of the second wo, is exhibited to us under the character of the tenth part of the city, including the calamities which that branch of the papal hierarchy is to suffer as an introduction to a general reformation in the church.

"Here then the only inquiry is: What is the particular state or kingdom pointed out to us by 'the tenth part of the city?' Authors are much divided in their sentiments on this head.

"I apprehend those only give a true account of the matter, who interpret the 'tenth part of the city' of the kingdom of France.—Not that the latter calamities of the second wo will only affect that particular kingdom; but also all those other kingdoms that have been for some time past, and that now are, and shall be, at war with them, in order to bring about the grand issue of this wo. And therefore it involves all the calamities that the house of Austria and her allies have, or may suffer, in the course of the present war, till France is absolutely pulled down.

"The reasons why expositors have been thus puzzled and divided on the present argument, I apprehend, have been principally these two:

"First. The place in which this account stands; namely, between the sixth and seventh trumpet; for being assured it cannot belong to the seventh trumpet, which comprehends the 'third wo,' they have naturally referred it to the events belonging to the sixth trumpet, as summarily included in the transactions of the second wo. In this general reference they have undoubtedly been right; but their mistake, I imagine has been here: that they have not distinguished between the double object of the second wo, or sixth trumpet, namely, its larger reference to the empire in general, and its more restrained application to some particular kingdom in the empire.

"Secondly. That the difficulties in this point have been farther occasioned, (and I take this to have been the grand oversight,) that none, so far as I have seen, have attended to the connection * * * between the 12th and 13th verses of his eleventh chapter, or between the ascension of the witnesses, and the downfall of the 'tenth part of the city, appears to me from that remarkable preface by which the accounts of the 13th verse are introduced, in these words —'And the same hour,' &c. The question upon this is, The same hour with what? Take the answer from the preceding verse, viz: the same hour with the ascension of the witnesses.—And that there is a mutual connection between those events, or that they reciprocally

depend the one on the other, is evident, because the witnesses cannot ascend till 'the tenth part of the city' is overthrown; and 'the tenth part of the city' is no sooner overthrown, but the witnesses do ascend. The one is introductory to the other.—And though the ascension of the witnesses is here placed antecedent to the down'all of 'the tenth part of the city,' the obvious reason is, because it is proper in point of method, and, I believe, is generally observed through this whole prophecy, to finish all that concerns any one branch of history (or to give the several parts making up any one whole scene) before you proceed to another; notwithstanding the accounts in the succeeding paragraph or verse may be necessary to make way for the accomplishment of what goes before. Thus here St. John, having a vision of the witnesses, finishes what relates to them, even to their ascension, before he enters upon the subversion of the 'tenth part of the city,' though that event was necessary to introduce the other. But their mutual connection and dependence as was observed above, is sufficient to account for any difficulty on this head. When the one falls, the other ascends. Evident from hence —that the downfall of 'the tenth part of the city' is followed by a revolution in ecclesiastical affairs, as well as civil.

"Now taking this connection along with us, I think I may venture to say we have the true key to the interpretation of this part of the second wo. For, as it has an immediate reference to the witnesses, and is to issue in that event, which consummates their history; so it points us to the seat of their sufferings, and therein to the seat of their glory: Providence ordering it so, that where they were slain, there also they shall ascend. And that it is most probable France is the part particularly designed for this transaction, will, I hope, appear with some evidence, when I have given you,

"II. Probable reasons that 'the tenth part of the city' is descriptive of the kingdom of France.

"1. When the old Roman empire was brokn into ten kingdoms, by the inundations of the Goths and Vandals, and other northern nations, France was the last of those kingdoms in succession and establishment. It rose after the nine, and so made up the complement of ten. It was properly the tenth in order of rising, and as such was the very kingdom which completed the papal antichristian beast—I mean the secular beast, to which the papacy, or second beast with two horns, owes its existence and support. Hence it is very observable, that the gold crown which Clovis, the first Christian king of France, sent to Rome, is still called Le Regne, [the kingdom,] as much as to say that they looked upon their kingdom [that of the secular antichristian beast] as now completed, by this avowed accession of France.

"2. As the kingdom itself was the tenth, in order of time or appearance, so the name of the first king of France that was Christian, and, therefore, that submitted to the papal jurisdiction, includes in its numerical letters, the number of the beast, 666; being, as the Scripture expressly says, the number of a man; which is so much the more remarkable, as that we herein observe that the number of the beast has a double reference; not only suggesting its period or

duration, but also its rise or completion. The name of this first Christian king was Clodovæus, which is only a corruption of, or another word for Ludovicus.* And therefore this is a grand clew for the leading us both to the commencement of the secular antichristian beast, which must be some time in the reign of Clodovæus, and also to the conclusion of the papal power in this [the secular] branch of it: its period of 1260 years, properly speaking, expiring with a revolution in this kingdom. But of this hereafter.

"3. Another reason for the present application is, that France, more lately, in its extent of dominion, not only answers to the tenth part of the European share of the old Roman empire, but it is also, for influence and power, the most considerable of all the other kingdoms, who originally consented to give their interest to the beast.—The French nation has been very formidable in itself, and always forward to enter into the service of Rome: fierce and bloody persecutors of the Protestants; to instance only in the single reign of their late king Lewis XIV., in whom that black character of antichrist was but too eminently verified, namely, that he should wear out the saints of the Most High. * * * As France, therefore, in the times of the old Roman empire, was called The Province, by way of eminence; so is she still the tenth, on the same principle, the grand prop of the antichristian hierarchy. Again,

"4. The probability of the present interpretation appears, in that the war has for some time past been on foot. Once more,

"It deserves our notice, that as France was the last of the ten kingdoms, in which the secular antichristian beast was completed; so it is certain it is now the only one that has not yet suffered a revolution: what I mean is, has never been conquered in such manner, as that an absolute change of government has succeeded. It is, however, undeniable that it must become such a conquest before the papal antichrist can be removed; because the secular power must be set aside, before the ecclesiastical can possibly sink. And it is very probable that Providence has fixed the period of the first, (that is, the secular beast) in this kingdom, by telling us, that the number of the beast is the number of a man; meaning, I suppose, a number contained in the name of a man * * * to intimate, I conceive, (besides what regards its original,) that the secular beast is to meet its period in the downfall of this kingdom, and that at a time when one of the Lewises shall sit on the throne.

"The effects attending the accomplishment of this prophecy, is a farther indication that the kingdom of France is immediately designed by 'the tenth part of the city.' Now the principal effects, or such as we are directly furnished with from the text, are three, of which,

"The first, as was intimated above, is already begun, being a means leading to the completion of this prophecy, the slaughter of men of note; yet more fully to be accomplished in giving the finishing blow to this great work.

* Clovis, Clodovic, Lewis, ou Luduin, car c'est le MESME NOM, &c. Mezeray, Tom. I. Continuation de l'Histoire de France, &c. Liv. vi. p. 3. a Paris, 1652.

"The next remarkable effect is a revolution in religious principles, as well as secular interest. The text expressly tells us (as has likewise been observed) that the remnant were affrighted, and gave glory to the God of heaven. By the remnant we are undoubtedly to understand those who shall not be cut off in the downfall of 'the tenth part of the city' by the preceding war. And by their being affrighted, &c., we are evidently to conclude that they become converts to pure and primitive christianity. But it will be said, where is there proof that this is an event applicable to a remnant in the French nation? I answer, the evidence for it is this * * * because all the other antichristian states but France, have their particular judgments assigned them in a succeeding chapter, viz: the xvth, to take place under the effects of the third wo. Those therefore, notwithstanding the effects brought about by the second wo, still continue papal in religion and government; while the remnant here become truly Christian, coalesce with the two witnesses in their remains, and join with them in their triumphs, now immediately opening; which leads me to

"The last effect, namely, the ascension of the witnesses; that is, the deliverance of the Waldenses and Albigenses, in their remains [to be considered, nevertheless, not merely as the representatives of the two ancient, original witnesses; but also by virtue of their descent and profession, as actually the present two witnesses against the papal corruption, yet in a wilderness state: the deliverance of these, the remains and successors of the ancient Waldenses and Albigenses] from the obscurity and distress they are now in, with respect to religious matters; and giving them an opportunity of making a public profession of the pure Christian faith, for which they have now so long suffered from the French and their adherents: an opportunity to make this profession openly and boldly in the kingdom of France itself, the very seat of their most cruel sufferings and [political] death. With this additional circumstance to their glory, and the mortification of their former enemies, that they shall do it in the sight of such other Roman Catholic states as yet remain unconverted—And their enemies beheld them.

"There are expositors who are right as to the true interpretation of the witnesses themselves, namely, that they intend the Waldenses and Albigenses, whose original rise and seat we are very certain was France; but then, in the application of the events concerning these witnesses, such particularly as their ascension, they very unhappily go off from the point, * * and refer that to Christianity in general, which the text absolutely restrains to these particular witnesses. But while we keep here, the effects themselves fix the seat of the calamities intended by the second wo, immediately to France. Others at war with them, to bring about this happy revolution, as has been said above, must, for the time, likewise suffer with them; but those only occasionally and collaterally; the immediate seat of action appears to be France; and that for the reason now before us, namely, because as the original of those witnesses was France, as it was here, that they bore their first testimony against the papal corruption: and again, as it was here, in the re-

mains of both churches, that they principally suffered; here, that they have prophesied in sackcloth, and lain concealed in a wilderness condition; and, finally, as it was here and in the Valleys [of Piedmont] that they were killed, and here that they rose again.—As France either at first or last, either immediately or by her tools, has been ever remarkably concerned in all the afflictions and persecutions, relative to these two Witnesses: so it seems highly probable to conclude that it shall be likewise here that these same Witnesses shall ascend; and that they are to ascend by, or upon the overthrow of those very enemies from whom they have principally suffered: Providence, by this method, coming home to the persecutors, and revenging the quarrel of his faithful Witnesses on the spot. But I have yet to subjoin,

"7. (Though it was covertly hinted at above,) that a farther reason for the present application of the tenth part of the city to the kingdom of France, is, That unless such application be admitted, we shall in vain seek for the execution of any particlar judgment on that part of the secular antichristian beast through the whole Revelation: which is an ommission not only not to be accounted for, but indeed, not to be supposed. FRANCE has been always a remarkable limb, and notorious support of the papal idolatry, and therefore must needs claim her share in the plagues reserved for that hierarchy; nothing however of this kind will be found to occur, unless the destruction here threatened on 'the tenth part of the city,' be the thing sought for.

"Lastly, the present interpretation farther bids fair for the truth, forasmuch as the fall of antichrist himself (the Western or papal however) and therefore most of, if not all, the grand events belonging to the seventh trumpet, seem to depend on 'the subversion of the tenth part of the city.' FRANCE, as has been observed, is now the most powerful of all the Catholic states, and therefore it is not at all probable that the papacy should fall, till that be taken out of the way. The very introduction of the vials seems to depend on this event.... This, as I take it, is the reason why the account of her ruin is inserted in this particular place; that is to say, between the sixth and seventh trumpets; seeming one while to belong to the sixth, by being mentioned under the sixth trumpet, and at another to belong to the seventh, by being mentioned after 'the ascension of the witnesses:' to intimate, in short, as appears to me, that it is the grand event between both; closing what concerns the second wo under the sixth trumpet, and bringing on what belongs to the third under the seventh. . . .

"III. Of the EARTHQUAKE, how to be understood, and what its effects.

"Having thus fixed the object of the second wo, in its latter branch, and made it probable, at least, that FRANCE is more immediately the kingdom which is to suffer by the earthquake here spoken of, this leads directly to inquire into the meaning of that expression; or what we are to understand by the term earthquake, in the prophetic style.

"1. Now we learn by former accounts in this book, where the same expression is used, that it intends remarkable commotions in a

state or kingdom; and such as are attended with a revolution in the body politic or form of government. Thus particularly, with respect to the sixth seal, which brought on the Revolution in the Roman empire, under Constantine the Great; the description opens with this character: 'and lo, there was a great earthquake.' So by the like term in this place, as it affects 'the tenth part of the city,' we are doubtless to understand such wars and commotions in the kingdom of FRANCE, (allowing the premises just) as will, at last, issue in the dissolution of the present form of government, and the introduction of a new system, both in civil and ecclesiastical matters, within that dominion.

"2. Not that I apprehend this is the whole intended by the present term. For as reference is here had to the witnesses, and it is by this event that a way is to be made for their ascension; as there is in the text a singular agreement between the power exercised by the most eminent of the prophets under the Old Testament dispensation, and these two witnesses under the New; and lastly, as the same extraordinary effects are attributed to this power, lodged with the present witnesses, with what were produced by those prophets, and turned upon their enemies: [effects big with destruction to every secular power that attempts the extirpation of the witnesses.] So it is not improbable but that this earthquake may likewise include such remarkable occurrences in nature, preparatory to their last general deliverance, as that the 'stars in their courses' may again be made to 'fight against their enemies.' . . .

"This construction of the word earthquake, as I said above, is founded chiefly on the extraordinary influence or power assigned the witnesses in the 11th chapter, nothing of which has yet been observed to turn up in their history, that I know of; and therefore is most probably reserved for the times of this grand Revolution."

No. XI. DR. GILL, 1748.

A very eminent and learned dissenting minister among the Baptist denomination, particularly distinguished by his rabinical learning. The following extract is taken from his elaborate exposition, in

"Rev. xi. 13. 'And the same hour was there a great earthquake,' [or the same day, as the Complutensian edition, and some copies, read,] that is, at the time of the resurrection and ascension of the witnesses, as there was at the resurrection of Christ, and is to be understood of a very great commotion in the civil affairs of kingdoms and nations within the Roman jurisdiction, as there was when Rome Pagan was near its ruin, chapter vi. 12. 'And the tenth part of the city fell' . . . By the city is meant the city of Rome, the great city mentioned in verse 8. And by the tenth part of it may be designed, either Rome itself, which, as it now is according to the observation of some, is but a tenth part of what it was once; so that the same thing is meant as when it is said, 'Babylon is

fallen, is fallen :' or, it may design the tithes and profits which arise from the several kingdoms belonging to the jurisdiction and see of Rome, which now will fall off from those who used to share them, upon this new and spiritual state of things, the gospel daily gaining ground, and enlightening the minds of men, and freeing them from the slavery they were held in: or . . . rather, one of the ten kingdoms into which the Roman western empire was divided. Dr. Goodwin seems inclined to think that Great Britain is intended, which, having been gained over to the popish party, will now fall off again; but I rather think the kingdom of FRANCE is meant, the last of the ten kingdoms which rose up out of the ruins of the Roman empire, which will be conquered, and which will be the means of its reformation from popery.

"*And in the earthquake were slain of men seven thousand.*

"The meaning is, that in the commotions, massacres, tumults, and wars, which will be throughout the empire, such a number of men will be slain; which is either put for a greater number, a certain for an uncertain (as in Rom. xi. 4, and perhaps in reference to the account there,) otherwise seven thousand is but a small number to be slain in battle, or, as it is in the original text, 'the names of men 7000;' now it is observed by some that the smallest name of number belonging to men is a centurion, or captain of a hundred men; and supposing that to be meant, then seven thousand names of men will imply that in an hour, or a fortnight's time, may be slain throughout all Europe, in battles and massacres, about 700,000 men, which is a very large number: or names of men may signify men of name, of great renown (as in Numbers xvi. 2,) and then if seven thousand men of name, officers in armies, should be slain, how great must be the number of the common soldiers? Some have thought that ecclesiastical dignities, or men distinguished by names and titles, such as cardinals, archbishops, bishops, priests, and the whole rabble of the antichristian hierarchy, which will now fall and be utterly demolished, are intended."

The following passages are taken from a remarkable sermon by Dr. Gill, on the watchman's answer to the question, "What of the night?"

"If it should be asked, What time it is with us now? whereabout we are? and what is yet to come of this night? As a faithful watchman I'll give you the best account I can: I take it, we are in the Sardian Church-state, in the latter part of it, which brought on the reformation, and represents that; we are in the decline of that state; and there are many things said of that church which agree with us; as that we have a name, that we live and are dead, &c. . . . it is a sort of a twilight with us, between clear and dark, between day and night. As to what of the night is yet to come, or what will befall the churches, and will bring on the dismal night before us; they are the slaying of the witnesses, and the universal spread of popery all over Christendom; and the latter is the unavoidable consequence of the former.

"The 'slaying of the witnesses,' which I understand not so much in a literal sense, or of a corporal death; though there may be many

slain in this sense when it will be; but in a civil sense, with respect to their ministry, being silenced by their enemies and neglected by their friends; this is an affair that is not yet over: . . . the winesses have not yet finished their testimony; they are still prophesying, though in sackcloth, or under some discouragements; whereas it will be when they have finished their testimony, and at the close of the 1260 days, or years of antichrist's reign, that they will be killed . . . the ruin of antichrist will immediately follow the rising and ascension of these witnesses; for at the same hour that they shall ascend will be a great earthquake or a revolution in the papal state; and the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of the ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of France is meant, and 'seven thousand men of name' will be slain, and the rest be affrighted, and give glory to God; nothing of which has yet been done. . . . From all of which it may be concluded that the slaying of the witnesses is yet to come, and will make the dismal part of that night we are entering into, and which will be accompanied with a universal spread of Popery . . . but her 'plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire.' . . . Before the utter destruction of antichrist, 'he shall go forth again with great fury to destroy, and utterly to make away many;' yea, 'he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain,' or 'the mountain of delight, of holiness;' and what place is there in all the globe, to which this description so well answers as Great Britain?—this will be done before, and but a little before his ruin; for it follows, 'yet he shall come to his end, and none shall help him.'"

"Now, in all that I have said upon the whole, I do not pretend to any extraordinary impulse from God, or to any prophetic spirit, but I ground all upon the word of God; and if what I have said does not appear from thence, and upon the face of things in Providence, I have no pretensions to any thing else to support my opinion with, and as such only I deliver it."

REMARKS ON THE PRECEDING EXTRACTS.

Our observations are designed by way of RECOLLECTION, REFLECTION, and IMPROVEMENT of the subject.

I. By way of assisting the reader's RECOLLECTION, we observe:

1. That these writers, on the authority of certain passages of Scripture, predict a grand and important REVOLUTION IN FRANCE—a change both of the ecclesiastical and civil polity; the introduction of a NEW SYSTEM, fatal to Popery and tyranny, but friendly to the liberty, peace, and happiness of mankind.

2. They foretel that this revolution shall be effected not in the ordinary course of things, nor by the ministry of the Gospel—but by a peculiar dispensation of heaven—by a sudden convulsion, compared to an EARTHQUAKE; yet not (in the first instance at least)

attended with any great effusion of blood; but the chief destruction shall be of names, titles, ecclesiastical dignities, privileged orders, &c., and attended with a great humiliation (at least) even of monarchy itself—and that this event should be introductory to a period in which religion and government should be reduced to a degree of primitive simplicity—in which the pride of courts, the ambition of conquerors, and the edicts and usurpation of ecclesiastical tyrants shall have no place.

3. They add, that the ecclesiastical treasures shall be diverted into a new channel—that the French nation shall break with Rome; not at once, but by degrees—and thus a door be gradually opened for the propagation of the Gospel in France and other parts of Europe.

4. These writers circumscribe a period for these great events—between 1785 and 1795, says Jurieu—between 1790 and 1848, says Fleming—our anonymous writer, and several of the others say, in the reign of Lewis—and Love says, Babylon (or Popery) shall fall (or begin to fall) in 1790.

5. Besides the events which immediately relate to France, some of the above mention a particular mortification of the house of Austria—others (as Usher and Gill) speak of the slaying and resurrection of the witnesses in a manner not yet accomplished. Our first extract, taken from Archbishop Brown, respecting the Jesuits, has been literally fulfilled. The curse of John Knox on the French King has been most awfully accomplished in the fate of the unhappy Lewis XVI. in the third generation from the tyrant, falsely surnamed the Great.

II. We now proceed to offer a few REFLECTIONS on these extraordinary passages.

And, 1. It must be confessed that many of these conjectures, particularly respecting France, have been remarkably verified in the late revolution of that kingdom; both as to facts and dates. The circumstances are too notorious to need particularizing: I will only observe that whatever may be thought of the recent conduct of the French, (and I am not their apologist,) it will generally be admitted that many of the principles on which the new constitutions have been erected, are not only novel and unprecedented, but in other respects strongly correspond with the characters above given.

2. It must be admitted that all these good men have been more or less mistaken in several events and circumstances of an inferior importance; and some of them in the periods they fixed for their fulfilment. Most of them have spoken only by way of conjecture, and made no pretensions to a spirit of prophecy. Jurieu, indeed, in the main of his predictions, believed himself under a superior guidance; and those very predictions have been wonderfully accomplished. It may be objected that he, with some of the others, was unhappily mistaken as to the French revolution producing little or no bloodshed: but it should be observed that in the first instance this was wonderfully true. It was the interference of foreign powers afterward, and the violence of domestic parties, which produced the horrid slaughter which succeeded; and which offers another awful

fulfilment of the prophecy, by destroying a prodigious number of men of name, title, fame, and quality.

3. It is not impossible, however, that some of the above conjectures, not hitherto fulfilled, may yet be so, in a manner as remarkable as any of the others. I will venture in one instance to point out the possibility of this.

Great and wonderful are the events now transacting on the theatre of Europe; and what will be the issue, it may be both vain and presumptuous to conjecture. But should the combined powers succeed in the restoration of monarchy on a constitution similar to that of 1789 and 1790, we may see, as Jurieu conjectured, the French monarchy raised again from its late humiliation, to new and unprecedented glory. Or, should the republic acquire a peaceable establishment, if not the monarchy, yet the nation may obtain that dignity, which, perhaps, may equally comport with sacred prophecy.

Some have indeed expressed a fear lest the ancient tyranny (ecclesiastical as well as civil) should gain a re-establishment in France —the dormant spirit of persecution be revived, and that general and dreadful slaughter of the witnesses follow, which was long since expected by Usher, and more recently by Dr. Gill. The Lord avert from us such a judgment! But, even in this case, we have the consolation to be satisfied, both from prophecy and from circumstances, that such a triumph must be very transient, and immediately introduce a better state of things than the world has yet experienced.— A permanent tyranny in France can hardly be expected by those who wish to exercise it; and by others I hope not desired.

4. It may be inquired in what light are we to consider these extracts? Certainly not as a new revelation, and not merely, I conceive, as happy guesses. But as rational conjectures on the Scripture prophecies, which form a powerful argument in favor of divine revelation. For, unless the reader consider all these as random guesses, or admit them as new revelations, either of which I suppose few will do, it must follow, that they are just explications of existing prophecies; and consequently, that those prophecies have been accomplished. Now the accomplishment of prophecy is the proper evidence of its inspiration: and in this view we have acquired from the events of our own times, an additional and striking evidence of the truth of Holy Scripture.

5. I shall only add a remark that may be of some use in appreciating the value of these authors—They are not all equally original; Dr. Goodwin and Mons. Jurieu seem to have been most eminently so: but it is highly probable that Mr. Fleming had seen both these authors; and Dr. Gill, and perhaps the Anonymous writer, all the three. This is not meant to depreciate the latter writers; but to assist the reader in forming a comparative estimate of the extracts.

III. We shall now beg leave to attempt some practical improvement of the subject, by remarking the conduct of Divine Providence in the events above alluded to.

When the prophet Ezekiel [chap. i.] entered on his mission, he was, for his instruction and encouragement, favored with one of the sublimest visions that can be conceived; in which are many particulars which perplex the ablest commentators; but the general design appears to be, that the whole was intended to exhibit, in the wheels, an idea of the machinery of Divine Providence; and by the Cherubim, the agency by which it is conducted. In this view, the following hints I hope will not be thought impertinent, though not offered as a complete explanation of the vision.

1. In this scenery we may observe the magnificence of Providence. Not to advert to the flaming cherubim or sapphire colored throne, how magnificent the machine itself! "The rings were so high," saith the prophet, "that they were dreadful" to behold, their color was like the beryl, (i. e.) a beautiful sea green, and they were full of eyes round about. The prodigious circumference of the wheels represents the comprehensiveness of Providence, the magnitude of its objects, and the grandeur of its movements; but the eyes suggested another idea, namely,

2. The wisdom of Providence. Chance is properly represented blind, but Providence is full of eyes. It is also said, that "the spirit of the living creatures," or the same spirit that actuates them, resideth in the wheels, and directeth all their motions; and while worldly men rely on the sagacity of their statesmen, or the prudence of their generals, he frustrates the counsels of an Ahitophel, and "taketh the wise in their own craftiness." But this circumstance may intimate also,

3. The harmony of Providence—the same spirit resideth both in the living creatures and in the wheels, and thus directs the whole machinery, and secures the most perfect harmony in all its movements—"when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Withersoever the spirit was to go they went."

4. The irresistibility of Providence is strongly implied both in the magnitude of the wheels, which were terrible to behold, and in the power by which they were directed, the spirit that was in them. Hence they were straight forward, nō obstacle could change their course; they turned not as they went, no power could impede their motion—for they, as well as the living creatures, "ran and returned at the appearance of a flash of lightning."

5. This machinery represents the mysteriousness of Divine Providence—it was as if it were a wheel within a wheel; i. e. several rings involved one in another, like the circles of an armillary sphere: so complicated are the movements of Providence. We behold indeed the revolutions of the machine, but know nothing of the mechanism (so to speak) within. Hence are we often deceived in calculating events and consequences, by our own sagaci.y. But prophecy is like the index of the clock; by its necessary connection with the internal movements—by its being dictated by the spirit that resideth in the wheels—it becomes, as far as we are enabled to understand it, a certain guide to our conjectures. But without

this how vain and uncertain are all political speculations! When the Duke of Brunswick marched with the flower of his army into the heart of France—when the armies of the republic spread their victories through all the surrounding countries—or when, on a sudden turn of affairs, Dumourier declared for monarchy, and marched back to France with a view to effect a counter revolution—what power seemed able to withstand them?—None; but that of the

"Hand unseen
"Which guides and turns the great machine."

an idea in perfect coincidence with the vision of the prophet, who observed that every living creature had the hand as of a man concealed beneath his wings.

Once more, 6. When Ezekiel had a repetition of the vision, (ch. x. 13,) a voice, I suppose from the celestial throne, proclaimed to the machine—not "O wheel," as in our translation, being quite a different word from that rendered wheel in the context—but rather—"REVOLUTION." As if to inform us that the proper design and tendency of the wheels is to effect revolutions as well in nations and communities, as in the affairs of families and individuals. The world subsists by revolutions. Good men, indeed, should be cautious of promoting such as are needless; and may tremble at the most necessary: but if the voice from heaven cry, "REVOLUTION!" in vain would all the powers upon earth attempt to arrest the motions of these wheels. They shall go round till every sacred prediction is accomplished; till the last event in the plan of Providence is brought to pass.

It is certain that the authors of the French revolution had nothing less in view than the accomplishment of prophecy; yet had this been their only design they could not have done it more effectually. It is the Lord's usual method to effect his purposes by undesigning, and even refractory agents. "He doth whatever pleaseth him," not only "in the armies of heaven," but also among the inhabitants of the earth.

It is indeed shocking to think of the present slaughter amongst conflicting powers and parties; but prophecy holds out this consolation, that when the judgment written shall be accomplished, and the present convulsions subside—"the remnant shall give glory to the God of heaven"—shall acknowledge his hand in all their sufferings, and, I hope, receive his gospel in all its purity and power.

To the preceding extracts we add

DR. J. OWENS, 1649.

This celebrated divine preached several sermons before the House of Commons during the time of the Commonwealth in England. One of these, on Heb. xii. 27, was afterward printed under the title of "The Shaking and Translating of Heaven and Earth," and has many passages very applicable to the late and present state of events in Europe.

After explaining the terms in the context, heaven and earth—the things shaken—politically of governments and nations—and remarking that the word rendered removing signifies properly a change, translation and new moulding of them—after these and a few other preliminary observations, the doctor lays down this position:—

"The Lord Jesus Christ, by his mighty power, in these latter days, as antichristian tyranny draws to its period, will so far shake and translate the political heights, governments, and strength of the nations, as shall serve for the full bringing in of his own peaceable kingdom; the nations so shaken becoming thereby a quiet habitation for the people of the Most High."

After proving and illustrating this proposition in a variety of particulars, he proceeds to give the reason why Jesus Christ will shake all earthly powers—as

"1. By way of recompense and vengeance. . . . The kings of the earth have given their power to antichrist, endeavoring to the uttermost to keep the kingdom of Christ out of the world. What, I pray, hath been their main business for 700 years and upwards? . . . How have they earned the titles, Eldest Son of the Church, the Catholic and most Christian King, Defender of the Faith, and the like? Hath it not been by the blood of saints? Is there not in every one of these kingdoms, the slain and the banished ones of Christ to answer for? . . . The time shall come wherein the earth shall disclose her slain, and not the simplest heretic (as they were counted) shall have his blood unrevenged: neither shall any atonement be made for this blood, or expiation be allowed, while a toe of the image, or a bone of the beast is left unbroken.

"2. That by his own wisdom he may frame such a power as may best conduce to the carrying on of his own kingdom among the sons of men. For the present, the government of the nations (as many of them as are concerned therein) is purely framed for the interest of antichrist. No kind of government in Europe, or line of governors, so ancient, but that the beast is as old as they, and had great influence into their constitution or establishment, to provide that it might be for his own interest. I believe it will be found a difficult task to name any of the kingdoms of Europe (excepting only that remotest northward) in the . . . establishment whereof . . . . the Pope hath not expressly bargained for his own interest, and provided that [that should have the chiefest place in all the oaths and bonds that were between princes and people. . . . And . . . that which doth and shall stick upon potentates to their ruin is . . . the very dregs of this papal antichristian interest thrust into their oaths and obligations, for no end in the world but to keep the Lord Jesus out of his throne. The interest of antichrist . . . hath so riveted itself into the very fundamentals of them, that no digging or mining with an earthquake will cast up the foundation stones thereof."

"3. . . . Because the present power of the nation stands in direct opposition to the bringing in of the kingdom of Christ. . . . Now . . . the Lord intending the ruin of that mighty power, whose top seems to reach to heaven, will do it by pulling away the pillars and

supporters of it, after which it cannot stand one moment. Now what are the pillars of that fatal building? are they not the powers of the world as at present stated and framed?—Pull them away, and, alas! what is antichrist?"

Among the uses of this doctrine the preacher hath the following striking observations. 'Every age hath its peculiar work, hath its peculiar light. . . . The opening, unravelling, and revealing the antichristian interest, interwoven and coupled together in civil and spiritual things, into a state opposite to the kingdom of the Lord Jesus, is the great discovery of these days. . . . Is it not evident to him that hath but half an eye, that the whole present constituted government of the nations is so cemented with antichristian mortar, from the very top to the bottom, that without a thorough shaking they cannot be cleansed? This then plainly discovers that the work which the Lord is doing, relates to the untwining of the close combination against himself and the kingdom of his dear Son; and he will not leave until he have done it."

"Now what, I pray, are the works that the Lord is doing upon the earth? What is he doing in our own and neighboring nations? Show me the potentate upon the earth that hath a peaceable molehill to build himself a habitation upon. Are not all the controversies, or the most of them, that at this day are disputed in letters of blood among the nations, somewhat of a distinct constitution from those formerly under debate: these tending merely to the power and splendor of single persons, those to the interest of the man? Is not the hand of the Lord in all this?"

LORD BROUGHAM A FRENCH CITIZEN.

The *Reforme* publishes the following extraordinary correspondence between Lord Brougham and M. Cremieux, the Minister of Justice:—

LORD BROUGHAM TO THE MINISTER OF JUSTICE.

Lord Brougham has the honor to offer his respects to the Minister of Justice, and wishing to be naturalized in France, he has demanded certificates from the Mayor of Cannes, [Var,] where he has resided for the last thirteen years, and where he possesses a property, and has built for himself a mansion [chateau.] Those certificates are to be forwarded directly to the Minister of Justice, and Lord Brougham requests the Minister to transmit to him the act of naturalization with as little delay as possible.

Paris, April 7, 1848.

PARIS, April 8, 1848.

My Lord,—I must apprize you of the consequences which will ensue from the naturalization you demand, should you obtain it. If France adopts you for one of her sons, you cease to be an Englishman. You are no longer Lord Brougham, but citizen Brougham. You lose forthwith *all titles of nobility, all privileges*, all advantages, of whatever nature they may be, which you possessed, either

in your quality of Englishman, or by virtue of the rights hitherto conferred on you by British laws or customs, and which cannot accord with our laws of equality between all citizens. This would be the effect, my lord, even did not the British laws possess that rigor with regard to those British citizens who demand and obtain their naturalization in foreign countries. It is in this sense that you must write to me. I must suppose that the late British Chancellor is aware of the necessary consequences of such a demand. But it is the duty of the Minister of Justice of the French Republic to warn you officially. When you shall have a demand in a form embracing those declarations, it shall be immediately examined.

A. CREMIEUX.

LONDON, April 10, 1848.

Monsieur le Ministre,—I have the honor to acknowledge the receipt of your obliging letter of the 8th. I never doubted that by causing myself to be naturalized a French citizen, I should lose all my rights as a British peer and a British subject in France. I will retain my privileges as an Englishman only in England; in France I should be all that the laws of France accord to the citizens of the Republic. As I desire above all the happiness of the two countries, and their mutual peace, I thought it my duty to give a proof of my confidence in the French institutions, to encourage my English countrymen to confide in them as I do. H. BROUGHAM.

PARIS, April 12, 1848.

My Lord,—My letter has not been comprehended—yours does not permit me, to my great regret, to forward your demand. You do me the honor to write to me—"I never doubted that by causing myself to be naturalized a French citizen I should lose all my rights as a British peer and a British subject. I will retain my privileges as an Englishman only in England; in France I should be all that the laws of France accord to the citizens of the republic." I used the clearest and most positive expressions in my letter. France admits no partition—she admits not that a French citizen shall at the same time be a citizen of another country.

A. CREMIEUX.

[*From the London Times, March 24th*, 1848.]

THE NEW ROMAN CONSTITUTION.

The College of Cardinals (chosen by the pope) is to be constituted a Senate, inseparable from the same, and two Deliberative Councils for the formation of the laws are to be established, consisting of the "High Council" and the "Council of Deputies."

The judicial tribunals are to be independent of the government, and no extraordinary commission courts are to be in future established. The National Guard is to be considered an institution of the State.

The Pope convokes and porogues the Legislative Chambers, and dissolves the Council of Deputies, being required to convoke a new

Chamber within three months, which will be the ordinary duration of the annual session. The sessions are to be public. The members of the Senate are to be appointed by the Pope for life, and their number is not unlimited. The qualification of a Senator is the age of 30 years, and the plenary exercise of civil and political rights.

The Senate will be chosen *par preference* from the prelates, ecclesiastics, ministers, judges, counsellors of state, consistorial lawyers, and the possessors of an income of 4,000 scudi per annum.

The Pope will appoint the President and Vice Presidents.

The second council will be elective, on the numerical basis of one deputy to every 30,000 souls. The electors are to consist of the *gonfalonieri* (mayors), priors, and elders of the cities and communes; the possessors of a capital of 300 scudi; the payers of direct taxes to the amount of 12 scudi per annum; the members of the Colleges, of their faculties, and the titular professors of the Universities; the members of the councils of discipline, the advocates and attorneys practising in the collegiate tribunals, the *laurertes ad honorem* in the state universities, the members of the Chambers of Commerce, the heads of factories and industrial establishments, and the heads of scientific and public institutions assessed for certain amounts.

The profession of the popish religion is indispensable as a qualification of the exercise of civil and political rights. A distinct electoral law will regulate the elections of deputies. The persons of the members of both councils are sacred, as far as their votes or speeches are concerned, but it appears that the privileges of freedom from arrest on civil and criminal process are limited to the actual session, and a month before and after. *All laws and new taxes must be sanctioned by these two councils and assented to by the Pope; but the councils are not allowed to propose laws which may affect ecclesiastical or mixed affairs, which may be opposed to the canons and discipline of the church, or which may tend to vary or modify the present statutes. They are also forbidden to discuss the "religious diplomatic relations" of the Holy See to foreign countries.*

The discussion of financial matters exclusively appertains to the Council of Deputies. The sum or civil list appropriated to the endowment of the Pope and the College of Cardinals, and to ecclesiastic purposes generally, as well as to the expenses of the *corps diplomatique*, the Pontifical Guards, the maintenance of the Apostolical palaces and museums, and various other purposes, is fixed at 600,000 scudi per annum, including a reserve fund for contingencies. The canons, tributes and dues, amounting to the annual sum of 13,000 scudi, are to remain at the entire disposal of the Pope. The Ministers are responsible for their actions, and have a right to speak in both Councils, whether members or not. The session of the Chambers will be suspended by the death of the reigning Pontiff, but the new Pope must convene them a month after his election. The Ministers are to be confirmed and chosen by the sacred College.

The rights of temporal sovereignty exercised by a defunct pontiff, are vested in the sacred College during the interregnum.

There will also be a Council of State, composed of 10 counsellors, and a body of auditors not exceeding 24. This council will be required to draw up projects of laws, and to give its advice on

administrative affairs in cases of emergency. Ministerial functions may also be conferred upon it by a special law.

The present statute will be enforced on the opening of the new Councils, which will take place about the first Monday in June. The functions of the present Council of State will cease twenty days previous to the opening of the Councils; but it will nevertheless continue to examine such administrative measures as may be presented to it for consideration. All the legislative enactments not contrary to the decrees of the present statute remain in force.

The proclamation is dated the 14th of March, and is authenticated by the sign-manual of his Holiness.

The *advices from Naples*, in the *Legia Italiana* of Saturday, *announce the expulsion of the Jesuits from that city, in accordance with the popular will. The indignation against the "holy" fathers was general, and nothing but a promise to leave Naples saved them from summary vengeance.*

The present Pope has been proclaimed the *Liberal Pope.* He has opened the prisons, granted a new constitution, thrown off Austria, and is going to do great things in Italy. The secular and political press of this country have almost glorified him.—Priests and people of the Papacy, in this country, have endeavored to make as much capital in political and proselytical effect as they can. Popery, the enemy of God and man, shines through all his concessions. Some change was necessary. Grant them something, or they would take all. In this crisis Pius the IX. acts—he gives a new constitution—in it are much of "*Senate, legislative assemblies, judicial tribunals, deliberative councils, council of deputies, annual sessions, public sessions, electors, elective council*"—great sounding words. A legislative assembly convoked and prorogued, a council of deputies dissolved, the senate appointed for life by preference from prelates, ecclesiastics, ministers, &c.; the President and Vice President, all appointed by the Pope. Free—very free, great, illustrious, *liberal Pope Pius IX.*

"The profession of the popish religion is indispensable as a qualification of the exercise of *civil* and *political* rights."

Pius may be a great politician—Jesuits are. But the voice of God hath gone forth. The days of the Roman Beast are numbered. "Great Babylon is come up in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Rev. xvi., 19. She may by skill and cunning contend for the continuance of her power, but her plagues will come. Her power will wane, the nations that supported her will turn (*are turning*) to hate her, and destroy her. The word of God and the diffusion of knowledge will kill Popery dead.